

THE
METHODS OF ETHICS

BY

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PREFACE TO THE FIRST EDITION.

IN offering to the public a new book upon a subject so trite as Ethics, it seems desirable to indicate clearly at the outset its plan and purpose. Its distinctive characteristics may be first given negatively. It is not, in the main, metaphysical or psychological: at the same time it is not dogmatic or directly practical: it does not deal, except by way of illustration, with the history of ethical thought: in a sense it might be said to be not even critical, since it is only quite incidentally that it offers any criticism of the systems of individual moralists. It claims to be an examination, at once expository and critical, of the different methods of obtaining reasoned convictions as to what ought to be done which are to be found—either explicit or implicit—in the moral consciousness of mankind generally: and which, from time to time, have been developed, either singly or in combination, by individual thinkers, and worked up into the systems now historical.

I have avoided the inquiry into the Origin of the Moral Faculty—which has perhaps occupied a disproportionate amount of the attention of modern moralists—by the simple assumption (which seems to be made implicitly in all ethical reasoning) that there

is something¹ under any given circumstances which it is right or reasonable to do, and that this may be known. If it be admitted that we now have the faculty of knowing this, it appears to me that the investigation of the historical antecedents of this cognition, and of its relation to other elements of the mind, no more properly belongs to Ethics than the corresponding questions as to the cognition of Space belong to Geometry². I make, however, no further assumption as to the nature of the object of ethical knowledge: and hence my treatise is not dogmatic: all the different methods developed in it are expounded and criticised from a neutral position, and as impartially as possible. And thus, though my treatment of the subject is, in a sense, more practical than that of many moralists, since I am occupied from first to last in considering how conclusions are to be rationally reached in the familiar matter of our common daily life and actual practice; still, my immediate object—to invert Aristotle's phrase—is not Practice but Knowledge. I have thought that the predominance in the minds of moralists of a desire to edify has impeded the real progress of ethical science: and that this would be benefited by an application to it of the same disinterested curiosity to which we chiefly owe the great discoveries of physics. It is in this spirit that I have endeavoured to compose the present work: and with this view I have desired to concentrate the reader's attention, from first to last, not on the practical results to which our methods lead, but on the methods themselves. I have wished to put aside temporarily the

¹ I did not mean to exclude the supposition that two or more alternatives might under certain circumstances be equally right (1884).

² This statement now appears to me to require a slight modification (1894).

urgent need which we all feel of finding and adopting the true method of determining what we ought to do; and to consider simply what conclusions will be rationally reached if we start with certain ethical premises, and with what degree of certainty and precision.

I ought to mention that Chapter iv. of Book i. has been reprinted (with considerable modifications) from the *Contemporary Review*, in which it originally appeared as an article on "Pleasure and Desire." And I cannot conclude without a tribute of thanks to my friend Mr Venn, to whose kindness in accepting the somewhat laborious task of reading and criticizing my work, both before and during its passage through the press, I am indebted for several improvements in my exposition.

PREFACE TO THE SECOND EDITION.

IN preparing this work for the second edition, I have found it desirable to make numerous alterations and additions. Indeed the extent which these have reached is so considerable, that I have thought it well to publish them in a separate form, for the use of purchasers of my first edition. On one or two points I have to acknowledge a certain change of view; which is partly at least due to criticism. For instance, in ch. iv. of Bk. I. (on "Pleasure and Desire"), which has been a good deal criticised by Prof. Bain and others, although I still retain my former opinion on the psychological question at issue, I have been led to take a different view of the relation of this question

to Ethics; and in fact § 1 of this chapter as it at present stands directly contradicts the corresponding passage in the former edition. So again, as regards the following chapter, on 'Free-Will,' though I have not exactly found that the comments which it has called forth have removed my difficulties in dealing with this time-honoured problem, I have become convinced that I ought not to have crudely obtruded these difficulties on the reader, while professedly excluding the consideration of them from my subject. In the present edition therefore I have carefully limited myself to explaining and justifying the view that I take of the practical aspect of the question. I have further been led, through study of the Theory of Evolution in its application to practice, to attach somewhat more importance to this theory than I had previously done; and also in several passages of Bks. III. and IV. to substitute 'well-being' for 'happiness,' in my exposition of that implicit reference to some further end and standard which reflection on the Morality of Common Sense continually brings into view. This latter change however (as I explain in the concluding chapter of Book III.) is not ultimately found to have any practical effect. I have also modified my view of 'objective rightness,' as the reader will see by comparing Bk. I. c. i. § 3 with the corresponding passage in the former edition; but here again the alteration has no material importance. In my exposition of the Utilitarian principle (Bk. IV. c. i.) I have shortened the cumbrous phrase 'greatest happiness of the greatest number' by omitting—as its author ultimately advised—the last four words. And finally, I have yielded as far as I could to the objections that have been strongly urged against the

concluding chapter of the treatise. The main discussion therein contained still seems to me indispensable to the completeness of the work; but I have endeavoured to give the chapter a new aspect by altering its commencement, and omitting most of the concluding paragraph.

The greater part, however, of the new matter in this edition is merely explanatory and supplementary. I have endeavoured to give a fuller and clearer account of my views on any points on which I either have myself seen them to be ambiguously or inadequately expressed, or have found by experience that they were liable to be misunderstood. Thus in Bk. I. c. ii., I have tried to furnish a rather more instructive account than my first edition contained of the mutual relations of Ethics and Politics. Again, even before the appearance of Mr Leslie Stephen's interesting review in *Fraser* (March, 1875), I had seen the desirability of explaining further my general view of the 'Practical Reason, and of the fundamental notion signified by the terms 'right,' 'ought,' &c. With this object I have entirely rewritten c. iii. of Book I., and made considerable changes in c. i. Elsewhere, as in cc. vi. and ix. of Book I., and c. vi. of Book II., I have altered chiefly in order to make my expositions more clear and symmetrical. This is partly the case with the considerable changes that I have made in the first three chapters of Book III.; but I have also tried to obviate the objections brought by Professor Calderwood¹ against the first of these chapters. The main part of this Book (cc. iv.—xii.) has been but slightly altered; but in c. xiii. (on 'Philosophical Intuitionism'), which has been suggestively criticised by more than one

¹ Cf. *Mind*, No. II.

writer, I have thought it expedient to give a more direct statement of my own opinions; instead of confining myself (as I did in the first edition) to comments on those of other moralists. Ch. xiv. again has been considerably modified; chiefly in order to introduce into it the substance of certain portions of an article on 'Hedonism and Ultimate Good,' which I published in *Mind* (No. v.). In Book iv. the changes (besides those above mentioned) have been inconsiderable; and have been chiefly made in order to remove a misconception which I shall presently notice, as to my general attitude towards the three Methods which I am principally occupied in examining.

In revising my work, I have endeavoured to profit as much as possible by all the criticisms on it that have been brought to my notice, whether public or private¹. I have frequently deferred to objections, even when they appeared to me unsound, if I thought I could avoid controversy by alterations to which I was myself indifferent. Where I have been unable to make the changes required, I have usually replied, in the text or the notes, to such criticisms as have appeared to me plausible, or in any way instructive. In so doing, I have sometimes referred by name to opponents, where I thought that, from their recognised position as teachers of the subject, this would give a distinct addition of interest to the discussion; but I have been careful to omit such reference where experience has shewn that it would be likely to cause offence. The book is already more controversial than I could wish; and I have therefore avoided encumbering it with any

¹ Among unpublished criticisms I ought especially to mention the valuable suggestions that I have received from Mr Carveth Read; to whose assistance in revising the present edition many of my corrections are due.

polemics of purely personal interest. For this reason I have generally left unnoticed such criticisms as have been due to mere misapprehensions, against which I thought I could effectually guard in the present edition. There is, however, one fundamental misunderstanding, on which it seems desirable to say a few words. I find that more than one critic has overlooked or disregarded the account of the plan of my treatise, given in the original preface and in § 5 of the introductory chapter: and has consequently supposed me to be writing as an assailant of two of the methods which I chiefly examine, and a defender of the third. Thus one of my reviewers seems to regard Book III. (on Intuitionism) as containing mere hostile criticism from the outside: another has constructed an article on the supposition that my principal object is the 'suppression of Egoism': a third has gone to the length of a pamphlet under the impression (apparently) that the 'main argument' of my treatise is a demonstration of Universalistic Hedonism. I am concerned to have caused so much misdirection of criticism: and I have carefully altered in this edition the passages which I perceive to have contributed to it. The morality that I examine in Book III. is my own morality as much as it is any man's: it is, as I say, the 'Morality of Common Sense,' which I only attempt to represent in so far as I share it; I only place myself outside it either (1) temporarily, for the purpose of impartial criticism, or (2) in so far as I am forced beyond it by a practical consciousness of its incompleteness. I have certainly criticised this morality unsparingly: but I conceive myself to have exposed with equal unreserve the defects and difficulties of the hedonistic method (cf. especially cc. iii., iv. of Bk. II. and c. v. of Bk. IV.).

And as regards the two hedonistic principles, I do not hold the reasonableness of aiming at happiness generally with any stronger conviction than I do that of aiming at one's own. It was no part of my plan to call special attention to this "Dualism of the Practical Reason" as I have elsewhere called it: but I am surprised at the extent to which my view has perplexed even those of my critics who have understood it. I had imagined that they would readily trace it to the source from which I learnt it, Butler's well-known Sermons. I hold with Butler that "Reasonable Self-love and Conscience are the two chief or superior principles in the nature of man," each of which we are under a "manifest obligation" to obey: and I do not (I believe) differ materially from Butler in my view either of reasonable self-love, or—theology apart—of its relation to conscience. Nor, again, do I differ from him in regarding conscience as essentially a function of the practical Reason: "moral precepts," he says in the *Analogy* (pt. II. c. viii.), "are precepts the reason of which we see." My difference only begins when I ask myself, 'What among the precepts of our common conscience do we really see to be ultimately reasonable?' a question which Butler does not seem to have seriously put, and to which, at any rate, he has given no satisfactory answer. The answer that I found to it supplied the rational basis that I had long perceived to be wanting to the Utilitarianism of Bentham, regarded as an ethical doctrine: and thus enabled me to transcend the commonly received antithesis between Intuitionists and Utilitarians.

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3. still it is impossible to me in acting not to regard myself as free to do what I judge to be reasonable. However the solution of the metaphysical question of Free Will is not important—theology apart—for systematic Ethics generally:	65—71
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2. especially the principle of "living according to nature."	80—83
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1. I apply the term Intuitional—in the narrower of two legitimate senses—to distinguish a method in which the rightness of some kinds of action is assumed to be known without consideration of ulterior consequences.	96—98
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2. The common antithesis between Intuitive and Inductive is inexact, since this method does not necessarily proceed from the universal to the particular. We may distinguish Perceptual Intuitionism, according to which it is always the rightness of some particular action that is held to be immediately known:	98—100
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2. The common judgment that a thing is "good" does not on reflection appear to be equivalent to a judgment that it is directly or indirectly pleasant. 107—110
3. "Good" = "desirable" or "reasonably desired": as applied to conduct, the term does not convey so definite a dictate as "right," and it is not confined to the strictly voluntary. 110—113
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BOOK II.

EGOISM.

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THE PRINCIPLE AND METHOD OF EGOISM.

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4. nor can we state any clear, absolute, universally-admitted axioms for determining the duties of the Affections:	345—349
5. and as for the group of principles that were extracted from the common notion of Justice, we cannot define each singly in a satisfactory manner, still less reconcile them:	349—352

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6. and even the Duty of Good Faith, when we consider the numerous qualifications of it more or less doubtfully admitted by Common Sense, seems more like a subordinate rule than an independent First Principle. Still more is this the case with Veracity:	352—355
7. similarly with other virtues: even the prohibition of Suicide, so far as rational, seems to rest ultimately on utilitarian grounds.	355—357
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3. Still there are certain abstract moral principles of real importance, intuitively known; though they are not sufficient by themselves to give complete practical guidance. Thus we can exhibit a self-evident element in the commonly recognized principles of Prudence, Justice and Benevolence.	379—384

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3. what is ultimately good or desirable must be Desirable Consciousness. 396—398
4. i.e. either simply Happiness, or certain objective relations of the Conscious Mind. 398—400
5. When these alternatives are fairly presented, Common Sense seems disposed to choose the former: especially as we can now explain its instinctive disinclination to admit Pleasure as ultimate end: while the other alternative leaves us without a criterion for determining the comparative value of different elements of 'Good.' . 400—407

BOOK IV.

UTILITARIANISM.

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2. The notion of 'Greatest Happiness' has been determined in B. II. c. i.: but the extent and manner of its application require to be further defined. Are we to include all Sentient Beings? and is it Total or Average Happiness that we seek to make a maximum? We also require a supplementary Principle for *Distribution* of Happiness: the principle of Equality is *primâ facie* reasonable. 413—417

CHAPTER II.

THE PROOF OF UTILITARIANISM.

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- Common Sense demands a Proof of the first Principle of this method, more clearly than in the case of Egoism and Intuitionism. Such a proof, addressed to the Egoistic Hedonist, was in fact given in B. III. ch. xiii., § 3: it exhibited the essence of the Utilitarian Principle as a clear and certain moral Intuition. But it is also important to examine its relation to other received maxims. . . 418—422

CHAPTER III.

THE RELATION OF UTILITARIANISM TO THE MORALITY OF
COMMON SENSE.

1. Taking as our basis Hume's exhibition of the Virtues as Felicitic qualities of character, we can trace a complex coincidence between Utilitarianism and Common Sense. It is not needful—nor does it even help the argument—to shew this coincidence to be perfect and exact. . . . 423—426
2. We may observe, first, that Dispositions may often be admired (as generally felicitic) when the special acts that have resulted from them are infelicitic. Again, the maxims of many virtues are found to contain an explicit or implicit reference to Duty conceived as already determinate. Passing over these to examine the more definite among common notions of Duty: 426—430
3. we observe, first, how the rules that prescribe the distribution of kindness in accordance with normal promptings of Family Affections, Friendship, Gratitude and Pity, have a firm Utilitarian basis: and how Utilitarianism is naturally referred to for an explanation of the difficulties that arise in attempting to define these rules. . . . 430—440
4. A similar result is reached by an examination, singly and together, of the different elements into which we have analysed the common notion of Justice: 440—448
5. and in the case of other virtues. 448—450
6. Purity has been thought an exception: but a careful examination of common opinions as to the regulation of sexual relations exhibits a peculiarly complex and delicate correspondence between moral sentiments and social utilities. 451—454

THE METHODS OF ETHICS.

BOOK I.

CHAPTER I.

INTRODUCTION.

§ 1. THE boundaries of the study called Ethics are variously and often vaguely conceived: but they will perhaps be sufficiently defined, at the outset, for the purposes of the present treatise if a 'Method of Ethics' is explained to mean any rational procedure by which we determine what individual human beings 'ought'—or what it is 'right' for them—to do, or to seek to realize by voluntary action¹. By using the word "individual" I provisionally distinguish the study of Ethics from that of Politics², which seeks to determine the proper constitution and the right public conduct of governed societies: both Ethics and Politics being, in my view, distinguished from positive sciences by having as their special and primary object to determine what ought to be, and not to ascertain what merely is.

I have called Ethics a study rather than a science, because it is widely thought that a Science must necessarily have some department of actual existence for its subject-matter. And in fact the term Ethical Science might, without violation of usage,

¹ The exact relation of the terms 'right' and 'what ought to be' is discussed in chap. iii. of this Book. I here assume that they may be used as convertible, for most purposes.

² I use 'Politics' in its widest signification, to denote the science or study of Right or Good Legislation and Government.

denote either the department of Psychology that deals with voluntary action and its springs, and with moral sentiments and judgments, as actual phenomena of individual human minds; or the department of Sociology dealing with similar phenomena, as manifested by normal members of the organized groups of human beings which we call societies. We observe, however, that comparatively few persons pursue either of these studies from pure curiosity, in order merely to ascertain what actually exists, has existed, or will exist in time. Most men wish not only to understand human action, but also to regulate it; they apply the ideas 'good' and 'bad,' 'right' and 'wrong,' to the conduct or institutions which they describe; and thus pass, as I should say, from the point of view of Psychology or Sociology to the point of view of Ethics or Politics. My definition of Ethics is designed to mark clearly the fundamental importance of this transition. It is true that the mutual implication of the two kinds of study—the positive and the practical—is, on any theory, very close and complete. On any theory, our view of what ought to be, must be largely derived, in details, from our apprehension of what is; the means of realizing our ideal can only be thoroughly learnt by a careful study of actual phenomena; and to any individual asking himself 'What ought I to do or aim at?' it is important to examine the answers which his fellow-men have actually given to similar questions. Still it seems clear that an attempt to ascertain the general laws or uniformities by which the varieties of human conduct, and of men's sentiments and judgments respecting conduct, may be *explained*, is essentially different from an attempt to determine which among these varieties of conduct is *right* and which of these divergent judgments *valid*. It is, then, the systematic consideration of these latter questions which constitutes, in my view, the special and distinct aim of Ethics and Politics.

§ 2. In the language of the preceding section I could not avoid taking account of two different forms in which the fundamental problem of Ethics is stated; the difference between which leads, as we shall presently see, to rather important consequences. Ethics is sometimes considered as an investigation of the true Moral laws or rational precepts of Conduct;

sometimes as an inquiry into the nature of the ultimate End of reasonable human action, anciently known as the Bonum, or Summum Bonum. Both these views will have to be carefully considered: but the former seems most easily applicable to ethical systems generally. For the Good investigated in Ethics is commonly understood to be limited to Good attainable by human effort; knowledge of the end is sought in order to ascertain what actions are the right means to its attainment. Thus however prominent the notion of an Ultimate Good—other than voluntary action of any kind—may be in an ethical system, and whatever interpretation may be given to this notion, we must still arrive finally, if it is to be practically useful, at some determination of precepts or directive rules of conduct.

On the other hand, the conception of Ethics as essentially an investigation of the Summum Bonum of Man and the means of attaining it is not generally applicable, without straining, to the view of Morality which we may conveniently distinguish as the Intuitionist view; according to which conduct is held to be right when conformed to certain precepts or principles of Duty, intuitively known to be unconditionally binding. On this view the conception of Ultimate Good is not necessarily of fundamental importance in the determination of Right conduct unless we identify the two notions and say that Right conduct is itself the sole Ultimate Good for man. But this identification would not, I conceive, accord with the moral common sense of modern Christian communities; nor would it be ordinarily made by those who, in such communities, have held the Intuitionist view of Ethics. The majority of such persons would consider that the notion of human Good or Well-being must include the attainment of Happiness as well as the performance of Duty; even while maintaining that it is not right for men to make their performance of Duty conditional on their knowledge of its conduciveness to their Happiness. Or, to put it otherwise, they would hold that what men ought to take as the *practically* ultimate end of their action is not identical with what we may call its *really* ultimate or Divine End; the former being often entirely realised in the action itself, while the latter includes ulterior consequences: so that, in such cases, though some

conception of these consequences may be indispensable to the completeness of an ethical system, it cannot be important for the methodical determination of Right conduct.

It is on account of the prevalence of the Intuitional view just mentioned, and the prominent place which it consequently occupies in my discussion, that in defining Ethics I have avoided the term 'Art of Conduct' which some would regard as its more appropriate designation. For the term Art as properly used seems to signify systematic express knowledge (with or without the implicit knowledge or instinct which we call skill) of the right means to a given end. Now if we assume that the rightness of action depends on its conduciveness to some ulterior end, then no doubt—when this end has been clearly ascertained—the process of determining the right rules of conduct for human beings in different relations and circumstances would naturally come under the notion of Art. But on the view that the practically ultimate end of moral action is often the Rightness of the action itself and not any ulterior consequences, and that this is known intuitively in each case or class of cases, we can hardly regard the term 'Art' as properly applicable to the systematization of such knowledge. Hence, as I do not wish to start with any assumption incompatible with this latter view, I prefer to consider Ethics as the science or study of what is right or what ought to be, so far as this depends upon the voluntary action of individuals; assuming that whatever we judge to be 'good,' we implicitly judge to be something which we 'ought' to bring into existence,—if it does not yet exist, and unless something better is attainable¹.

§ 3. If, however, this view of the scope of Ethics is accepted, the question arises why it is commonly taken to consist, to a great extent, of psychological discussion as to the 'nature of the moral faculty;' especially as I have myself thought it right to include some discussion of this kind in the present treatise. For it does not at first appear why this should belong to Ethics, any more than discussions about the mathematical faculty or the faculty of sense-perception belong to mathematics and physics respectively. Why do we not simply start

¹ The relation of the notion of 'Good' to that of 'Right' or 'what ought to be' will be further considered in a subsequent chapter of this Book (ix).

with certain premises, stating what ought to be done or sought, without considering the faculty by which we apprehend their truth?

One answer is that the moralist has a practical aim: we desire knowledge of right conduct in order to act on it. Now we cannot help believing what we see to be true, but we can help doing what we see to be right or wise, and in fact often do what we know to be wrong or unwise: thus we are forced to notice the existence in us of irrational springs of action, conflicting with knowledge and preventing its practical realization: and the very imperfectness of the connexion between our practical judgment and our will impels us to seek for more precise knowledge as to the nature of that connexion.

But this is not all. Men never ask 'Why should I believe what I see to be true?' but they frequently ask, 'Why should I do what I see to be right?' It is easy to reply that the question is futile, since it could only be answered by a reference to some other recognized principle of right conduct, and the question might just as well be asked as regards that, and so on. But still we do ask the question widely and continually, and therefore this demonstration of its futility is not completely satisfactory; we require besides some explanation of its persistency.

One explanation that may be offered is that, since we are moved to action not by moral judgment alone, but also by desires and inclinations that operate independently of moral judgment, the answer which we really want to the question 'why' is one which does not merely prove a certain action to be right, but also stirs in us a predominant inclination to do the action.

That this explanation is true for some minds in some moods I would not deny. Still I think that when a man seriously asks 'why he should do' anything, he commonly assumes in himself a determination to pursue whatever conduct may be shewn by argument to be reasonable, even though it be very different from that to which his non-rational inclinations may prompt. And we are generally agreed that reasonable conduct in any case has to be determined on principles, in applying which the agent's inclination—as it exists apart from such determination—is only one element among several that have to

be considered, and commonly not the most important element. But when we ask what these principles are, the diversity of answers which we find manifestly declared in the systems and fundamental formulæ of professed moralists seems to be really present in the common practical reasoning of men generally; with this difference, that whereas the philosopher seeks unity of principle, and consistency of method at the risk of paradox, the unphilosophic man is apt to hold different principles at once, and to apply different methods in more or less confused combination. If this be so, we can offer another explanation of the persistent unsatisfied demand for an ultimate reason, above noticed. For if there are different views of the ultimate reasonableness of conduct, implicit in the thought of ordinary men, though not brought into clear relation to each other,—it is easy to see that any single answer to the question ‘why’ will not be completely satisfactory, as it will be given only from one of these points of view, and will always leave room to ask the question from some other.

I am myself convinced that this is the main explanation of the phenomenon: and it is on this conviction that the plan of the present treatise is based. We cannot, of course, regard as valid reasonings that lead to conflicting conclusions; and I therefore assume as a fundamental postulate of Ethics, that so far as two methods conflict, one or other of them must be modified or rejected. But I think it fundamentally important to recognize, at the outset of Ethical inquiry, that there is a diversity of methods applied in ordinary practical thought.

§ 4. What then are these different methods? what are the different practical principles which the common sense of mankind is *primâ facie* prepared to accept as ultimate? Some care is needed in answering this question: because we frequently prescribe that this or that ‘ought’ to be done or aimed at without any express reference to an ulterior end, while yet such an end is tacitly presupposed. It is obvious that such prescriptions are merely, what Kant calls them, Hypothetical Imperatives; they are not addressed to any one who has not first accepted the end.

For instance: a teacher of any art assumes that his pupil wants to produce the product of the art, or to produce it excel-

lent in quality: he tells him that he *ought* to hold the awl, the hammer, the brush differently. A physician assumes that his patient wants health: he tells him that he *ought* to rise early, to live plainly, to take hard exercise. If the patient deliberately prefers ease and good living to health, the physician's precepts fall to the ground: they are no longer addressed to him. So, again, a man of the world assumes that his hearers wish to get on in society, when he lays down rules of dress, manner, conversation, habits of life. A similar view may be plausibly taken of many rules prescribing what are sometimes called "duties to oneself:" it may be said that they are given on the assumption that a man regards his own Happiness as an ultimate end: that if any one should be so exceptional as to disregard it, he does not come within their scope: in short, that the 'ought' in such formulæ is still implicitly relative to an *optional* end.

It does not, however, seem to me that this account of the matter is exhaustive. We do not all look with simple indifference on a man who declines to take the right means to attain his own happiness, on no other ground than that he does not care about happiness. Most men would regard such a refusal as irrational, with a certain disapprobation; they would thus implicitly assent to Butler's statement¹ that "interest, one's own happiness, is a manifest obligation." In other words, they would think that a man *ought* to care for his own happiness. The word 'ought' thus used is no longer relative: happiness now appears as an ultimate end; and actions that tend to realize it—at least within the limits imposed by other duties—appear to be prescribed by reason 'categorically,' as Kant would say, i.e. without any tacit assumption of an ulterior end. And it has been widely held by most orthodox philosophers that all morality rests ultimately on this basis; that its rules are ultimately binding on any individual only because it is his interest on the whole to observe them.

Still, common moral opinion certainly regards the duty or virtue of Prudence as only a part—and not the most important part—of duty or virtue in general. Common moral opinion recognizes and inculcates other fundamental rules—e.g. those of

¹ See the *Dissertation on Virtue* appended to his *Analogy*.

Justice, Good Faith, Veracity—which, in its ordinary judgments on particular cases, it is inclined to treat as binding without qualification and without regard to ulterior consequences. And, in the ordinary form of the Intuitional view of Ethics, the “categorical” prescription of such rules is maintained explicitly and definitely, as a result of philosophical reflection.

On the other hand it is contended by many Utilitarians that all the rules of conduct which men prescribe to one another as moral rules, are really—though in part unconsciously—prescribed as means to the general happiness of mankind, or of the whole aggregate of sentient beings; and it is still more widely held by Utilitarian thinkers that such rules, however they may originate, are only valid so far as their observance is conducive to the general happiness. This contention I shall hereafter examine with due care. Here I wish only to point out that, if the duty of aiming at the general happiness is thus taken to include all other duties, as subordinate applications of it, we seem to be again led to the notion of Happiness as an ultimate end categorically prescribed,—only it is now General Happiness and not the private happiness of any individual. And this is the view that I myself take of the Utilitarian principle.

At the same time, it is not necessary, in the methodical investigation of right conduct, considered relatively to the end either of private or of general happiness, to assume that the end itself is determined or prescribed by reason: we only require to assume, in reasoning to cogent practical conclusions, that it is generally or widely adopted as ultimate and paramount. For if a man accepts any end as ultimate and paramount, he accepts implicitly as his “method of ethics” whatever process of reasoning enables us to determine the conduct most conducive to this end¹. Since, however, to every difference in the end accepted at least some difference in method will generally correspond: if all the ends which men are found practically to adopt as ultimate, (subordinating everything else to the attainment of them under the influence of ‘ruling passions’), were taken as principles for which the student of Ethics is called upon to construct rational methods, his task would be very complex and extensive. But if

¹ See the last paragraph of chap. iii. of this Book.

we confine ourselves to such ends as the common sense of mankind appears to accept as rational ultimate ends, the task is reduced, I think, within manageable limits; since this criterion will exclude at least many of the objects which men practically seem to regard as paramount. Thus many men sacrifice health, fortune, happiness, to Fame; but no one, so far as I know, has deliberately maintained that Fame is an object which it is reasonable for men to seek for its own sake; it only commends itself to reflective persons either (1) on account of the Happiness derived from it, or (2) because it attests Excellence of some kind already attained by the famous person, and at the same time stimulates him to the attainment of further excellence in the future.

Whether there are any ends besides these two, which it is in accordance with reason to regard as ultimate, it will hereafter¹ be part of our business to investigate: but we may perhaps say that *primâ facie* the only two ends which have a strongly and widely supported claim to be regarded as rational ultimate ends, are the two just mentioned, Happiness and Perfection or Excellence of human nature; identifying with perfect or excellent existence the vaguer terms Wellbeing or Welfare, so far as they are interpreted as meaning something distinct from Happiness. And we must observe that the adoption of the former of these ends leads us to two *primâ facie* distinct methods, according as it is sought to be realized universally, or by each individual for himself alone. For though doubtless a man may often best promote his own happiness by labouring and abstaining for the sake of others, it seems to be implied in our common notion of self-sacrifice that actions most conducive to the general happiness do not in this world always tend also to the greatest happiness of the agent². And among those who hold that "happiness is our being's end and aim" we seem to find a fundamental difference of opinion as to whose happiness it is that it is ultimately reasonable to aim at. For to some it seems that "the constantly proper end of action on the part of any individual at the moment of action is his real greatest

¹ See ch. ix. of this Book, and Book III. ch. xiv.

² For a full discussion of this question, see Bk. II. ch. v. and the concluding chapter of the work.

happiness from that moment to the end of his life¹," whereas others hold that the view of reason is essentially universal, and that it cannot be reasonable to take as an ultimate and paramount end the happiness of any one individual rather than that of any other—at any rate if equally deserving and susceptible of it—so that general happiness must be the "true standard of right and wrong, in the field of morals" no less than of politics². It is, of course, possible to adopt an end intermediate between the two, and to aim at the happiness of some limited portion of mankind, such as one's family or nation or race: but any such limitation seems arbitrary, and probably few would maintain it to be reasonable *per se*, except as the most practicable way of aiming at the general happiness, or of indirectly securing one's own.

The case seems to be otherwise with Perfection. At first sight, indeed, the same alternatives present themselves³: it seems that the Perfection aimed at may be taken either individually or universally; and circumstances are conceivable in which a man is not unlikely to think that he could best promote the Perfection of others by sacrificing his own. But no moralist who takes Perfection as an ultimate end has ever approved of such sacrifice, at least so far as Moral Perfection is concerned; no one has ever directed an individual to promote the virtue of others except in so far as this promotion is compatible with, or rather involved in, the complete realization of Virtue in himself⁴. So far, then, there seems to be no need of separating the method of determining right conduct which takes the Perfection

¹ Bentham, *Memoirs* (vol. x. of Bowring's edition), p. 560.

² Bentham again, *Memoirs*, p. 79. See note at the end of Book I. chap. vi. The Utilitarians since Bentham have sometimes adopted one, sometimes the other of these two principles as paramount.

³ It may be said that even more divergent views of the reasonable end are possible here than in the case of happiness: for we are not necessarily limited (as in that case) to the consideration of sentient beings: inanimate things also seem to have a perfection and excellence of their own and to be capable of being made better or worse in their kind; and this perfection, or one species of it, appears to be the end of the Fine Arts. But reflection I think shews that neither beauty nor any other quality of inanimate objects can be regarded as good or desirable in itself, out of relation to the perfection or happiness of sentient beings. Cf. *post*, ch. ix. of this Book.

⁴ Kant roundly denies that it can be my duty to take the Perfection of others for my end: but his argument is not, I think, valid. Cf. *post*, Bk. III. ch. iv. § 1.

of the individual as the ultimate aim from that which aims at the Perfection of the human community. And since Virtue is commonly conceived as the most valuable element of human Perfection or Excellence, any method which takes Perfection or Excellence of human nature as ultimate End will *primâ facie* coincide to a great extent with that based on what I have called the Intuitional view: and I have accordingly treated it as a special form of this latter. The two methods which take Happiness as an ultimate end it will be convenient to distinguish as Egoistic and Universalistic Hedonism: and as it is the latter of these, as taught by Bentham and his successors, that is more generally understood under the term Utilitarianism, I shall always restrict that word to this signification. For Egoistic Hedonism it is somewhat hard to find a single perfectly appropriate term. I shall often call this simply Egoism: but it may sometimes be convenient to call it Epicureanism: for though this name more properly denotes a particular historical system, it has come to be commonly used in the wider sense in which I wish to employ it.

§ 5. The last sentence suggests one more explanation, which, for clearness' sake, it seems desirable to make: an explanation, however, rather of the plan and purpose of the present treatise, than of the nature and boundaries of the subject of Ethics, as generally understood.

There are several recognized ways of treating this subject, none of which I have thought it desirable to adopt. We may start with existing systems, and either study them historically, tracing the changes in thought through the centuries, or compare and classify them according to relations of resemblance, or criticize their internal coherence. Or we may seek to add to the number of these systems: and claim after so many unsuccessful efforts to have at last attained the one true theory of the subject, by which all others may be tested. The present book contains neither the exposition of a system nor a natural or critical history of systems. I have attempted to define and unfold not one Method of Ethics, but several: at the same time these are not here studied historically, as methods that have actually been used or proposed for the regulation of practice: but rather as alternatives between which—so far as they cannot

be reconciled—the human mind seems to me necessarily forced to choose, when it attempts to frame a complete synthesis of practical maxims and to act in a perfectly consistent manner. Thus, they might perhaps be called natural methods rationalized; because men commonly seem to guide themselves by a mixture of different methods, more or less disguised under ambiguities of language. The impulses or principles from which the different methods take their rise, the different claims of different ends to be rational, are admitted, to some extent, by all minds: and as along with these claims is felt the need of harmonizing them—since it is, as was said, a postulate of the Practical Reason, that two conflicting rules of action cannot both be reasonable—the result is ordinarily either a confused blending, or a forced and premature reconciliation, of different principles and methods. Nor have the systems framed by professed moralists been free from similar defects. The writers have usually proceeded to synthesis without adequate analysis; the practical demand for the former being more urgently felt than the theoretical need of the latter. For here as in other points the development of the theory of Ethics would seem to be somewhat impeded by the preponderance of practical considerations; and perhaps a more complete detachment of the theoretical study of right conduct from its practical application is to be desired for the sake even of the latter itself: since a treatment which is a compound between the scientific and the hortatory is apt to miss both the results that it would combine; the mixture is bewildering to the brain and not stimulating to the heart. So again, I am inclined to think that here, as in other sciences, it would be an advantage to draw as distinct a line as possible between the known and the unknown: as the clear indication of an unsolved problem is at any rate a step to its solution. In ethical treatises, however, there has been a continual tendency to ignore and keep out of sight the difficulties of the subject; either unconsciously, from a latent conviction that the questions which the writer cannot answer satisfactorily must be questions which ought not to be asked; or consciously, that he may not shake the sway of morality over the minds of his readers. This last amiable precaution frequently defeats itself: the difficulties thus con-

cealed in exposition are liable to reappear in controversy ; and then they appear not carefully limited, but magnified for polemical purposes. Thus we get on the one hand vague and hazy reconciliation, on the other loose and random exaggeration of discrepancies : and neither process is effective to dispel the original vagueness and ambiguity which lurks in the fundamental notions of our common practical reasonings. To eliminate this indefiniteness and confusion is the sole immediate end that I have proposed to myself in the present work. In order better to execute this task, I have refrained from expressly attempting any such complete and final solution of the chief ethical difficulties and controversies as would convert this exposition of various methods into the development of a harmonious system. At the same time I hope to afford aid towards the construction of such a system ; because it seems easier to judge of the mutual relations and conflicting claims of different modes of thought, after an impartial and rigorous investigation of the conclusions to which they logically lead. It is not uncommon to find in reflecting on practical principles, that—however unhesitatingly they seem to command our assent at first sight, and however familiar and apparently clear the notions of which they are composed—nevertheless when we have carefully examined the consequences of adopting them they wear a changed and somewhat dubious aspect. The truth seems to be that most of the practical principles that have been seriously put forward are more or less satisfactory to the common sense of mankind, so long as they have the field to themselves. They all find a response in our nature : their fundamental assumptions are all such as we are disposed to accept, and such as we find to govern to a certain extent our habitual conduct. When I am asked, “Are you not continually seeking pleasure and avoiding pain?” “Have you not a moral sense?” “Do you not intuitively pronounce some actions to be right and others wrong?” “Do you not acknowledge the general happiness to be a paramount end?” I answer yes to all questions. My difficulty begins when I have to choose between the different principles. We admit the necessity, when they conflict, of making this choice, and that it is irrational to let sometimes one principle prevail and sometimes another ; but

the necessity is a painful one. We cannot but hope that all methods may ultimately coincide: and at any rate, before making our election we may reasonably wish to have the completest possible knowledge of each.

My object, then, in the present work, is to expound as clearly and as fully as my limits will allow, the different methods of Ethics that I find implicit in our common moral reasoning; to point out their mutual relations; and where they seem to conflict, to define the issue as much as possible. In the course of this endeavour I am led to discuss the considerations which should, in my opinion, be decisive in determining the adoption of ethical first principles: but it is not my primary aim to establish such principles; nor, again, is it my primary aim to supply a set of practical directions for conduct. I have wished to keep the reader's attention throughout directed to the processes rather than the results of ethical thought: and have therefore never stated as my own any positive practical conclusions unless by way of illustration: and have never ventured to decide dogmatically any controverted points, except where the controversy seemed to arise from want of precision or clearness in the definition of principles, or want of consistency in reasoning.

CHAPTER II.

THE RELATION OF ETHICS TO POLITICS.

§ 1. IN the last chapter I have spoken of Ethics and Politics as being both Practical Studies, including in the scope of their investigation somewhat that lies outside the sphere of positive sciences: viz. the determination of ends to be sought, or unconditional rules to be obeyed. Before proceeding further, it would seem desirable to determine in outline the mutual relations of these cognate studies.

As I have defined them, Ethics aims at determining what ought to be done by individuals, while Politics aims at determining what the government of a state or political society ought to do and how it ought to be constituted,—including under the latter head all questions as to the control over government that should be exercised by the governed.

From different points of view, each of these two studies seems to be properly subordinate to the other. For, on the one hand, all the actions of government are actions of individuals, alone or in combination, and so are all the actions of those who, obeying, influencing, or perhaps occasionally resisting government, maintain and from time to time modify the constitution of their state: and it would seem that if properly performed such actions must be determined on ethical principles, or be capable of justification by such principles. On the other hand it may be urged that man is essentially a political animal; that the right action for such a being must essentially depend on the relation in which he stands to other

members of his state: and that the most important of these relations depend on Law, which it is the business of the legislative organ of government to lay down and of the judicial and executive organs to apply and enforce. Both views are to a great extent legitimate: our problem is to bring them into precise and harmonious combination.

The solution of this problem must, I think, vary materially according to the method of Ethics adopted. To begin, we may pass lightly over the Egoistic method: since the determination of government as it ought to be hardly lies within its scope. Egoistic morality, no doubt, is to an important extent determined by Law as it is; since from an Egoistic point of view, the reasonableness of observing any rules must depend on the consequences to oneself of observing or not observing them; and penalties enforced by government are likely to be—as they are intended to be—largely decisive in this consideration. But though political thinkers have framed egoistic maxims of policy for persons who are or desire to be monarchs, no speculative person has ever pushed

. “the enormous faith of many made for one,”

so far as to construct an ideal system of law with a view to the greatest happiness of a single member of the society subject to it. Thinkers who have held it reasonable for an individual to take his own interest or happiness as the sole ultimate end of his private conduct, have commonly considered the general happiness of the community as the proper end of legislation and governmental action generally.

Doubtless, in determining how this end is to be attained, the preponderant egoism of the human beings for whom laws are laid down is a consideration of great weight: but, from this point of view, human egoism is important as a psychological fact and not as an ethical ideal.

The case is otherwise with the Intuitional view and method. Indeed, some who have taken this view have regarded Ethics as essentially prior to Politics, holding it to be the primary business of government to promote the Virtue of the governed. But though some part of modern legislation might be regarded as based on this principle, it has on the whole been more

commonly thought—by those who have taken the Intuitional view of morality—that we should not try to “make men moral by act of Parliament:” and that it is the primary function of government to protect the rights of the (adults) governed rather than teach and enforce their duties, beyond the extent of obliging them to respect each other’s rights. At the same time, the duties imposed on any individual by the rights of others constitute an important part—though only a part—of his whole moral duty. Speaking broadly, such duties come under the head of Justice: accordingly the consideration of the principle or principles of Justice is to a great extent common ground for Intuitional Ethics and Intuitional Politics;—the principles of Duty laid down by the former as self-evident or demonstrable being merely another aspect of the principles of ‘Natural Right’ laid down by the latter. Chief among these ‘natural rights’ is now commonly reckoned the Right to Freedom, limited only by the equal freedom of others: indeed by many (as Kant) the Right to Freedom is held to include all truly natural rights. Those who take this view sometimes infer by the same method that no man is originally and ‘naturally’ bound to obey any other: and accordingly lay down as the fundamental principle of a true constitutional code, that the Right of Government to exist and operate must be derived from the consent of its subjects to a limitation of their natural rights. We must observe, however, that in more or less distinct opposition to this last view it was once held, and the doctrine still lingers among those who hold the Intuitional view of duty, that the natural right of government in any society is vested, as a kind of heritable though not transferable property, in the persons belonging to a particular line of descent.

In whatever way this controversy be determined, it is evident that the Political Theory of the Rights of Government will have as a counterpart the Ethical Theory of the grounds and limits of the Duty of Civil Obedience. I think, however, that Utilitarianism—at least of a loose and popular sort—is now commonly accepted in considering political questions, to a greater extent, than it is in considering questions of private conduct: many who recognise absolute rules of private duty, to be obeyed without regard to consequences, still hold that the proper functions

and structure of government are to be determined by considerations of expediency.

Let us turn then to consider the relation of Ethics to Politics from a Utilitarian point of view. To begin with the functions of government,—it is evident that the question, what rules of conduct for the governed should be fixed by legislators and applied by judges, will be determined by the same kind of forecast of consequences as will be used in settling all questions of private morality: we shall endeavour to estimate and balance against each other the effects of such rules on the general happiness. In so far, however, as we divide the Utilitarian theory of private conduct from that of legislation, and ask which is prior, the answer would seem to be different in respect of different parts of the legal code.

1. To a great extent the rules laid down in a utilitarian code of law will be such as any man sincerely desirous of promoting the general happiness would generally endeavour to observe, even if they were not legally binding. Of this kind is the rule of not inflicting any bodily harm or gratuitous annoyance on any one, except in self-defence or as retribution for wrong, the rule of not interfering with another's pursuit of the means of happiness, or with his enjoyment of wealth acquired by his own labour or the free consent of others; the rule of fulfilling all engagements freely entered into with any one,—at any rate unless the fulfilment were harmful to others, or much more harmful to oneself than beneficial to him, or unless there were good grounds for supposing that the other party would not perform his share of a bilateral contract—; and the rule of supporting one's children while helpless, and one's parents if decrepit, and of educating one's children suitably to their future life. As regards such rules as these, Utilitarian Ethics seems independent of Politics, and naturally prior to it; we first consider what conduct is right for private individuals, and then to how much of this they can advantageously be compelled by legal penalties.

2. There are other rules again which it is clearly for the general happiness to observe, if only their observance is enforced on others; *e.g.* abstinence from personal retaliation of injuries, and a more general and unhesitating fulfilment of

contracts than would perhaps be expedient if they were not legally enforced.

3. But again, in the complete determination of the mutual claims of members of society to services and forbearances, there are many points on which the utilitarian theory of right private conduct apart from law would lead to a considerable variety of conclusions, from the great difference in the force of the relevant considerations under different circumstances; while at the same time uniformity is either indispensable, to prevent disputes and disappointments, or at least highly desirable, in order to maintain effectively such rules of conduct as are *generally*—though not *universally*—expedient. Under this head would come the exacter definition of the limits of appropriation,—*e.g.* as regards property in literary compositions and technical inventions,—and a large part of the law of inheritance, and of the law regulating the family relations. In such cases, in so far as they are capable of being theoretically determined, Utilitarian Ethics seems to blend with Utilitarian Politics in a rather complicated way; since we cannot determine the right conduct for a private individual in any particular case, without first considering what rule (if any) it would be on the whole expedient to maintain, in the society of which he is a member, by legal penalties, as well as by the weaker and less definite sanctions of moral opinion. This problem, moreover, in any concrete case is necessarily further complicated by the consideration of the delicate mutual relations of Positive Law and Positive Morality—as we may call the actual moral opinions generally held in a given society at a given time. For on the one hand it is dangerous in legislation to advance beyond Positive Morality, by prohibiting actions (or inactions) that are generally approved or tolerated; on the other hand, up to the point at which this danger becomes serious, legislation is a most effective instrument for modifying or intensifying public opinion, in the direction in which it is desirable that it should progress. Leaving this difficult question of social dynamics, we may say that normally in a well-organized society the most important and indispensable rules of social behaviour will be legally enforced and the less important left to be maintained by Positive Morality. Law will constitute, as it were, the

skeleton of social order, clothed upon by the flesh and blood of Morality.

What has been said above of the blending of Ethics and Politics from a utilitarian point of view applies to the rules which form the second part of Politics (as I define the term). It is obvious that the moral regulation of the relations of governors to the governed, and of the different parts of government to each other, must be theoretically determined in close connexion with the definite quasi-legal code which is called the Constitution¹.

§ 2. We have now to observe that some thinkers regard Ethics as dependent on Politics in a manner quite different from any that has yet been discussed: viz. as being an investigation not of what ought to be done here and now, but of what ought to be the rules of behaviour in an ideal society. So that the subject-matter of our science would be doubly ideal: as it would not only prescribe what ought to be done as distinct from what is, but what ought to be done in a society that itself *is* not, but only *ought* to be. Those who take this view²

¹ I ought to note that there are other forms of political theory which agree with Utilitarianism in holding that the functions and structure of government are to be judged good or bad in relation to some ulterior end, but regard this end as something different from the happiness of human beings,—*e.g.* the preservation of the State governed, or its well-being interpreted otherwise than hedonistically. I do not, however, think that it would be instructive here to attempt summarily to determine the relation of Politics to Ethics from any such point of view. See Book III. ch. xiv.

² In writing this section I had primarily in view the doctrine set forth in Mr. Spencer's *Social Statics*. As Mr. Spencer has restated his view and replied to my arguments in his *Data of Ethics*, it is necessary for me to point out that the first paragraph of this section is not directed against such a view of 'Absolute' and 'Relative' Ethics as is given in the later treatise—which seems to me to differ materially from the doctrine of *Social Statics*. In *Social Statics* it is maintained not merely—as in the *Data of Ethics*—that Absolute Ethics which "formulates normal conduct in an ideal society" ought to "take precedence of Relative Ethics;" but that Absolute Ethics is the only kind of Ethics with which a philosophical moralist can possibly concern himself. To quote Mr. Spencer's words:—"Any proposed system of morals which recognizes existing defects, and countenances acts made needful by them, stands self-condemned... Moral law...requires as its postulate that human beings be perfect. The philosophical moralist treats solely of the *straight* man...shews in what relationship he stands to other *straight* men...a problem in which a *crooked* man forms one of the elements, is insoluble by him." *Social Statics* (c. i.). Still more definitely

adduce the analogy of Geometry to shew that Ethics ought to deal with ideally perfect human relations, just as Geometry treats of ideally straight lines and perfect circles. But the irregular lines which we meet with in experience have spatial relations which Geometry does not ignore altogether; it can and does ascertain them with a sufficient degree of accuracy for practical purposes: though of course they are more complex than those of perfectly straight lines. So in Astronomy, it would be more convenient for purposes of study if the stars moved in circles, as was once believed: but the fact that they move not in circles but in ellipses, and even in imperfect and perturbed ellipses, does not take them out of the sphere of scientific investigation: by patience and industry we have learnt how to reduce to principles and calculate even these more complicated motions. It is, no doubt, a convenient artifice for purposes of instruction to assume that the planets move in perfect ellipses or even—at an earlier stage of study—in circles: we thus allow the individual's knowledge to pass through the same gradations in accuracy as that of the race has done. But what we want, as astronomers, to know is the actual motion of the stars, and its causes: and similarly as moralists we naturally inquire what ought to be done in the actual world in which we live. It may be that neither in the former case nor in the latter can we hope to represent in our calculations the full complexity of the actual considerations: but we endeavour to approximate to it as closely as possible. It is only so that we really grapple with the question to which mankind generally require an answer: 'What is a man's duty in his present condition?' For it is too paradoxical to say that the whole duty of man is summed up in the effort to attain a right state of social relations; and unless we say this, we must determine our duties to existing men in view of

is Relative Ethics excluded in the following passage of the concluding chapter of the same treatise (the italics are mine):—"It will very likely be urged that, whereas the perfect moral code is confessedly beyond the fulfilment of imperfect men, some other code is needful for our present guidance.. to say that the imperfect man requires a moral code which recognizes his imperfection and allows for it, *seems at first sight reasonable. But it is not really so...*a system of morals which shall recognize man's present imperfections and allow for them *cannot be devised; and would be useless if it could be devised.*"

existing circumstances: and this is what the student of Ethics seeks to do in a systematic manner.

The inquiry into the morality of an ideal society can therefore be at best but a preliminary investigation, after which the step from the ideal to the actual, in accordance with reason, remains to be taken. We have to ask, then, how far such a preliminary construction seems desirable. And in answering this we must distinguish the different methods of Ethics. For it is generally held by Intuitionists that true morality prescribes absolutely what is in itself right, under all social conditions; at least as far as determinate duties are concerned: as (*e.g.*) that 'Truth should always be spoken' and 'Justice be done, though the sky should fall.' And so far as this is held it would seem that there can be no fundamental distinction drawn, in the determination of duty, between the actual state of society and an ideal state: at any rate the general definition of (*e.g.*) Justice will be the same for both, no less than its absolute stringency—though I suppose even an extreme Intuitionist would admit that the details of this and other duties will vary with social institutions.

It would seem more natural that those methods which propose an ultimate end, which at present we cannot perfectly attain, viz. Happiness (whether individual or universal), should develop this consideration of the ideal conditions under which the end could be more fully realized¹. And I shall not at present deny that this task might usefully be included in an exhaustive investigation of the particulars of these methods. But it can easily be shewn that it is involved in serious difficulties.

For as in ordinary deliberation we have to consider what is best under certain conditions of human life, internal or external, so we must do this in contemplating the ideal society. We require to contemplate not so much the end supposed to be attained—which is simply the most pleasant consciousness con-

¹ I omit, for the present, the consideration of the method which takes Perfection as an ultimate end: since, as has been before observed, it is hardly possible to discuss this satisfactorily, in relation to the present question, until it has been somewhat more clearly distinguished from the ordinary Intuitional Method.

ceivable, lasting as long and as uninterruptedly as possible—but rather some method of realizing it, pursued by human beings; and these, again, must be conceived as existing under conditions not too remote from our own, so that we can at least endeavour to imitate them. And for this we must know how far our present circumstances are modifiable; a very difficult question, as the constructions which have actually been made of such ideal societies shew. For example, the *Republic* of Plato seems in many respects sufficiently divergent from the reality, and yet he contemplates war as a permanent unalterable fact, to be provided for in the ideal state, and indeed such provision seems the predominant aim of his construction; whereas the soberest modern Utopia would certainly include the suppression of war. Indeed the ideal will often seem to diverge in diametrically opposite directions from the actual, according to the line of imagined change which we happen to adopt, in our visionary flight from present evils. For example, permanent marriage-unions now cause some unhappiness, because conjugal affection is not always permanent; but they are thought to be necessary, partly to protect men and women from vagaries of passion pernicious to themselves, but chiefly in order to the better rearing of children. Now it may seem to some that in an ideal state of society we could trust more to parental affections, and require less to control the natural play of emotion between the sexes, and that ‘Free Love’ is therefore the ideal; while others would maintain that permanence in conjugal affection is natural and normal, and that any exceptions to this rule must be supposed to disappear as we approximate to the ideal. Again, the happiness enjoyed in our actual society seems much diminished by the unequal distribution of the means of happiness, and the division of mankind into rich and poor. But we can conceive this evil removed in two quite different ways; either by an increased disposition on the part of the rich to redistribute their share, or by such social arrangements as would enable the poor to secure more for themselves. In the one case the ideal involves a great extension and systematization of the arbitrary and casual almsgiving that now goes on: in the other case, its extinction.

In short, it seems that when we abandon the firm ground

of actual society we have an illimitable cloudland surrounding us on all sides, in which we may construct any variety of pattern states; but no definite ideal to which the actual undeniably approximates, as the straight lines and circles of the actual physical world approximate to those of scientific geometry.

It may be said, however, that we can reduce this variety by studying the past history of mankind, as this will enable us to predict to some extent their future manner of existence. But even so it does not appear that we shall gain much definite guidance for our present conduct. For let us make the most favourable suppositions that we can, and such as soar even above the confidence of the most dogmatic of scientific historians. Let us assume that the process of human history is a progress of mankind towards ever greater happiness. Let us assume further that we can not only fix certain limits within which the future social condition of mankind must lie, but even determine in detail the mutual relations of the different elements of the future community, so as to view in clear outline the rules of behaviour, by observing which they will attain the maximum of happiness. It still remains quite doubtful how far it would be desirable for us to imitate these rules in the circumstances in which we now live. For this foreknown social order is *ex hypothesi* only presented as a more advanced stage in our social progress, and not as a type or pattern which we ought to make a struggle to realize approximately at an earlier stage. How far it should be taken as such a pattern, is a question which would still have to be determined, and in the consideration of it the effects of our actions on the existing generation would after all be the most important element¹.

¹ Some further consideration of this question will be found in a subsequent chapter. Cf. Book IV. ch. IV. § 2.

CHAPTER III.

ETHICAL JUDGMENTS.

§ 1. IN the first chapter I spoke of actions that we judge to be right and what ought to be done as being ‘reasonable,’ or ‘rational,’ and similarly of ultimate ends as ‘prescribed by Reason:’ and I contrasted the motive to action supplied by the recognition of such reasonableness with ‘non-rational’ desires and inclinations. This manner of speaking is employed by writers of different schools, and seems in accordance with the common view and language on the subject. For we commonly think that wrong conduct is essentially irrational, and can be shewn to be so by argument; and though we do not conceive that it is by reason alone that men are influenced to act rightly, we still hold that appeals to the reason are an essential part of all moral persuasion, and that part which concerns the moralist or moral philosopher as distinct from the preacher or moral rhetorician. On the other hand it is widely maintained that, as Hume says, ‘Reason, meaning the judgment of truth and falsehood, can never of itself be any motive to the Will’—the motive to action being in all cases some feeling of the class that I have characterized as Non-rational Desires. It seems desirable to examine with some care the grounds of this contention, before we proceed any further.

Let us begin by defining the issue raised, as clearly as possible. Every one, I suppose, has had experience of what is meant by the conflict of non-rational or irrational desires with reason: most of us (*e.g.*) occasionally feel bodily appetite

prompting us to indulgences which we judge to be imprudent, and anger prompting us to acts which we disapprove as unjust or unkind. It is when this conflict occurs that the desires are said to be irrational, as impelling us to volitions opposed to our deliberate judgments: sometimes we yield to such seductive impulses, and sometimes not: and it is perhaps when we do *not* yield, that the impulsive force of such irrational desires is most definitely felt, as we have to exert in resisting them a voluntary effort somewhat analogous to that involved in any muscular exertion. Often, again,—since we are not always thinking either of our duty or of our interest,—desires of this kind take effect in voluntary actions without our having judged such actions to be either right or wrong, either prudent or imprudent; as (*e.g.*) when an ordinary healthy man eats his dinner. In such cases it seems most appropriate to call the desires “non-rational” rather than “irrational.” Neither term is intended to imply that the desires spoken of—or at least the more important of them—are not normally accompanied by rational or intellectual processes. It is true that some impulses to action seem to take effect, as we say, “blindly” or “instinctively,” without any definite consciousness either of the end at which the action is aimed, or of the means by which the end is to be attained: but this, I conceive, is only the case with impulses that do not occupy consciousness for an appreciable time, and do not require any but very familiar and habitual actions for the attainment of their proximate ends. In all other cases—that is, in the case of the actions with which we are chiefly concerned in ethical discussion—the result aimed at, and usually some part at least of the means by which it is to be realized, are more or less distinctly represented in consciousness, previous to the volition that initiates the movements tending to its realization. Hence the resultant forces of what I call “non-rational” desires, and the volitions to which they prompt, are continually modified by intellectual processes in two distinct ways; first by new perceptions or representations of means conducive to the desired ends, and secondly by new presentations or representations of facts actually existing or in prospect—especially more or less probable consequences of contemplated actions—which rouse new impulses of desire and aversion

The question, then, is whether the account just given of the influence of the intellect on desire and volition is not exhaustive; and whether the experience which is commonly described as a "conflict of desire with reason" is not more properly conceived as a conflict among desires and aversions; the sole function of reason being to bring before the mind ideas of actual or possible facts, which modify in the manner above described the resultant force of our various impulses.

I hold that this is not the case; that the ordinary moral or prudential judgments which, in the case of all or most minds have some—though too often not a predominant—influence on volition, cannot legitimately be interpreted as judgments respecting the present or future existence of human feelings or any facts of the sensible world; the fundamental notion represented by the word "ought" or "right",¹ which such judgments contain expressly or by implication, being essentially different from all notions representing facts of physical or psychical experience. The question is one on which appeal must ultimately be made to the reflection of individuals on their practical judgments and reasonings: and in making this appeal it seems most convenient to begin by shewing the inadequacy of all attempts to explain the practical judgments or propositions in which this fundamental notion is introduced, without recognizing its unique character as above negatively defined. There is an element of truth in such explanations, in so far as they bring into view feelings which undoubtedly accompany moral or prudential judgments, and which ordinarily have more or less effect in determining the will to actions judged to be right; but so far as they profess to be interpretations of what such judgments mean, they appear to me to fail altogether.

In considering this question it will, I think, conduce to clearness to take separately the two species of judgments which I have distinguished as "moral" and "prudential" respectively; since though it is widely held that the ultimate obligation of all rules of duty must be rested on the self-interest of the individual to whom they are addressed—so that all valid moral

¹ The difference between the significations of the two words is discussed later.

rules have ultimately a prudential basis—it seems clear that in ordinary thought cognitions or judgments of duty present themselves as *prima facie* distinct from cognitions or judgments as to what conduces to self-interest.

To begin then with the former, *i.e.* with moral judgments in the narrower sense: it is maintained by some that the judgments or propositions which we commonly call moral really affirm no more than the existence of a specific emotion in the mind of the person who utters them: that when I say ‘Truth ought to be spoken’ or ‘Truthspeaking is right,’ I mean no more than that the idea of truthspeaking excites in my mind a feeling of approbation or satisfaction. And probably some degree of such emotion, commonly distinguished as ‘moral sentiment,’ always or ordinarily accompanies moral judgment. But it is absurd to say that a mere statement of my approbation of truthspeaking is properly given in the proposition ‘Truth ought to be spoken;’ otherwise the fact of another man’s disapprobation might equally be expressed by saying ‘Truth ought not to be spoken;’ and thus we should have two coexistent facts stated in two mutually contradictory propositions. This is so obvious, that we must suppose that those who hold the view which I am combating do not really intend to deny it: but rather to maintain that this subjective fact of my approbation is all that there is any *ground* for stating, or perhaps that it is all that any reasonable person is prepared on reflection to affirm. And no doubt there is a large class of statements, in form objective, which yet we are not commonly prepared to maintain as more than subjective if their validity is questioned. If I say that ‘the air is sweet,’ or ‘the food disagreeable,’ it would not be exactly true to say that I mean no more than that I like the one or dislike the other: but if my statement is challenged, I shall probably content myself with affirming the existence of such feelings in my own mind. But there appears to me to be a fundamental difference between this case and that of moral feelings. The peculiar emotion of moral approbation is, in my experience, inseparably bound up with the conviction, implicit or explicit, that the conduct approved is ‘really’ right—*i.e.* that it cannot, without error, be disapproved by any other mind. If I give up this convic-

tion because others do not share it, or for any other reason, I may no doubt still retain a sentiment prompting to the conduct in question, or—what is perhaps more common—a sentiment of repugnance to the opposite conduct: but this sentiment will no longer have the special quality of ‘moral sentiment’ strictly so called. This difference between the two is often overlooked in ethical discussion: but any experience of a change in moral opinion produced by argument may afford an illustration of it. Suppose (*e.g.*) that any one habitually influenced by the sentiment of Veracity is convinced that under certain peculiar circumstances in which he finds himself, speaking truth is not right but wrong. He will probably still feel a repugnance against violating the rule of truthspeaking: but it will be a feeling quite different in kind and degree from that which prompted him to veracity as a department of virtuous action. We might perhaps call the one a ‘moral’ and the other a ‘quasi-moral’ sentiment.

The argument just given holds equally against the view that approbation or disapprobation is not the mere liking or aversion of an individual for certain kinds of conduct, but this complicated by a sympathetic representation of similar likings or aversions felt by other human beings. No doubt such sympathy is a normal concomitant of moral emotion, and when the former is absent there is much greater difficulty in maintaining the latter: this, however, is partly because our moral beliefs commonly agree with those of other members of our society, and on this agreement depends to an important extent our confidence in the truth of these beliefs¹. But if, as in the case just supposed, we are really led by argument to a new moral belief, opposed not only to our own habitual sentiment but also to that of the society in which we live, we have a crucial experiment proving the existence in us of moral sentiments as I have defined them, colliding with the represented sympathies of our fellow-men no less than with our own mere likings and aversions. And even if we imagine the sympathies opposed to our convictions extended until they include those of the whole human race, against whom we imagine ourselves to stand as *Athanasius contra mundum*; still, so long as our con-

¹ See Book III. chap. xi. § 1.

viction of duty is firm, the emotion which we call moral stands out in imagination quite distinct from the complex sympathy opposed to it, however much we extend, complicate and intensify the latter.

§ 2. So far, then, from being prepared to admit that the proposition 'X ought to be done' *merely* expresses the existence of a certain sentiment in myself or others, I find it strictly impossible so to regard my own moral judgments without eliminating from the concomitant sentiment the peculiar quality signified by the term 'moral.' There is, however, another view in which moral judgments are considered to relate to the likings and aversions that men in general feel for certain kinds of conduct; not as sympathetically represented in the emotion of the person judging, and thus constituting the moral element in it, but as causes of pain to the person of whom 'ought' is predicated. On this view, when we say that a man 'ought' to do anything, we mean that he is bound under penalties to do it; the particular penalty considered being the pain that will accrue to him directly or indirectly from the dislike of his fellow-creatures.

It cannot be denied that this interpretation has some plausibility. For in using, as we commonly do, the term 'moral obligation' or 'boundness' as equivalent to that contained in the verb 'ought,' we imply an analogy between this notion and that of legal obligation. and in the case of positive law the connexion of 'obligation' and 'punishment' seems indissoluble: a law cannot be properly said to be actually established in a society if it is habitually violated with impunity. But a more careful reflection on the relation of Law to Morality, as ordinarily conceived, seems to shew that it really affords no argument for the interpretation of 'ought' that I am now discussing. For the ideal distinction taken in common thought between legal and merely moral rules seems to lie in just this connexion of the former with punishment: we think that there are some things which a man ought to be compelled to do, or forbear, and others which he ought to do or forbear without compulsion, and that the former alone fall properly within the sphere of law. And it is otherwise evident that what we mean when we say that a man is "morally though not legally bound"

to do a thing is not merely that he "will be punished by public opinion if he does not:" for we often join these two statements, clearly distinguishing their import: and further (since public opinion is known to be eminently fallible) there are many things which we judge men 'ought' to do, while perfectly aware that they will incur no serious social penalties for omitting them. In such cases, indeed, it would be commonly said that social disapprobation 'ought' to follow on immoral conduct; and in this very assertion it is clear that the term 'ought' cannot mean that social penalties are to be feared by those who do not disapprove. Again, all or most men in whom the moral consciousness is strongly developed find themselves from time to time in conflict with the commonly received morality of the society to which they belong: and thus—as was before said—have a crucial experience proving that duty does not mean *to them* what other men will disapprove of them for not doing.

At the same time I admit, as indeed I have already suggested in § 3 of chap. I., that we not unfrequently pass judgments resembling moral judgments in form, and not distinguished from them in ordinary thought, in cases where the obligation affirmed is found, on reflection, to depend on the existence of current opinions and sentiments as such. The members of modern civilized societies are under the sway of a code of Public Opinion, enforced by social penalties, which no reflective person obeying it identifies with the moral code, or regards as unconditionally binding: indeed the code is manifestly fluctuating and variable, different at the same time in different classes, professions, social circles, of the same political community. Such a code always supports to a considerable extent the commonly received code of morality. and most reflective persons think it generally reasonable to conform to the dictates of public opinion—to the code of Honour, we may say, in graver matters, or the rules of Politeness or Good Breeding in lighter matters—wherever these dictates do not positively conflict with morality; such conformity being maintained either on grounds of private interest, or because it is thought conducive to general happiness or wellbeing to keep as much as possible in harmony with one's fellow-men. Hence

in the ordinary thought of unreflective persons the duties imposed by social opinion are often undistinguished from moral duties: and indeed this indistinctness is almost inherent in the common meaning of many terms. For instance, if we say that a man has been 'dishonoured' by a cowardly act, it is not quite clear whether we mean that he has incurred contempt, or that he has deserved it, or both: as becomes evident when we take a case in which the Code of Honour comes into conflict with Morality. If (*e.g.*) a man were to incur social ostracism anywhere for refusing a duel on religious grounds, some would say that he was 'dishonoured,' though he had acted rightly, others that there could be no real dishonour in a virtuous act. A similar ambiguity seems to lurk in the common notion of 'improper' or 'incorrect' behaviour. Still in all such cases the ambiguity becomes evident on reflection: and when discovered, merely serves to illustrate further the distinction between moral 'rightness' or 'goodness' of conduct, strictly so called, and mere conformity to the standard of current opinion.

There is, however, another way of interpreting 'ought' as connoting penalties, which is somewhat less easy to meet by a crucial psychological experiment. The moral imperative may be taken to be a law of God, to the breach of which Divine penalties are annexed; and these, no doubt, in a Christian society, are commonly conceived to be adequate and universally applicable. Still, it can hardly be said that this belief is shared by all the persons whose conduct is influenced by independent moral convictions, occasionally unsupported either by the law or the public opinion of their community. And even in the case of many of those who believe fully in the moral government of the world, the judgment "I ought to do this" cannot be identified with the judgment "God will punish me if I do not;" since the conviction that the former proposition is true is distinctly recognized as an important part of the grounds for believing the latter. Again, when Christians speak—as they commonly do—of the 'justice' (or other moral attributes) of God, as exhibited in punishing sinners and rewarding the righteous, they obviously imply not merely that God *will* thus punish and reward, but that it is 'right'¹ for

¹ 'Ought' is here inapplicable, for a reason presently explained.

Him to do so: which, of course, cannot be taken to mean that He is 'bound under penalties.'

Again, it is sometimes held not only that the affirmation that anything is 'right' or "what ought to be" is always made with tacit—if not express—reference to some ulterior end¹; but also that "rightness," being essentially an attribute of means not of ends, really signifies that the object to which it is applied is thought to be the only fit means, or the means best fitted, to the realization of some end. And I admit that this interpretation of the term, as used in common thought and discourse, would be admissible, if it were not found to be ever applied to ultimate ends or to the adoption of ends as ultimate. But it would be surely paradoxical to deny that we commonly think of certain ultimate ends—or the conscious adoption of certain ends—as "right," and obviously when the word is so used, the interpretation just suggested is inadmissible².

§ 3. It seems then that the notion of 'ought' or 'moral obligation' as used in our common moral judgments, does not merely import (1) that there exists in the mind of the person judging a specific emotion (whether complicated or not by sympathetic representation of similar emotions in other minds); nor (2) that certain rules of conduct are supported by penalties which will follow on their violation (whether such penalties result from the general liking or aversion felt for the conduct prescribed or forbidden, or from some other source). What then, it may be asked, does it import? What definition can we give of 'ought,' 'right,' and other terms expressing the same fundamental notion? To this I should answer that the notion

¹ Though I do not agree with this view, I shall presently try to shew that the adoption of it does not really get rid of the fundamental notion that we are now examining: it merely limits the application of "right" and "wrong" to consistency and inconsistency in volitions. See the last paragraph of this chapter.

² As, for instance, when Bentham explains (*Principles of Morals and Legislation*, chap. i. § i. note) that his fundamental principle "states the greatest happiness of all those whose interest is in question as being the right and proper end of human action," we cannot understand him really to mean by the word "right" "conducive to the general happiness," though his language in other passages of the same chapter (§§ ix. and x.) would seem to imply this; for the proposition that it is conducive to general happiness to take general happiness as an end of action, though not exactly a tautology, can hardly serve as the fundamental principle of a moral system.

which these terms have in common is too elementary to admit of any formal definition; but if what the questioner wants is a complete account of the relation of what ought to be to what is, I should add that it does not belong to Ethics to furnish this, but to some more comprehensive study: at any rate this task is not undertaken in the present treatise, which only attempts to methodize our practical judgments and reasonings, in which this fundamental notion must, I conceive, be taken as ultimate and unanalysable.

In speaking of this fundamental notion as "unanalysable," I do not mean that it belongs to the "original constitution of the mind;" *i.e.* that its presence in consciousness is not the result of a process of development. I do not doubt that the whole fabric of human thought—including the conceptions that present themselves as most simple and elementary—has been developed, through a gradual process of psychical change, out of some lower life in which thought, properly speaking, had no place. But it is not therefore to be inferred, as regards this or any other notion, that it has not really the simplicity which it appears to have when we now reflect upon it. It is sometimes assumed that if we can shew how thoughts have grown up—if we can point to the psychical antecedents of which they are the natural consequents—we may conclude that the thoughts in question are really compounds containing their antecedents as latent elements. But I know no justification for this transference of the conceptions of chemistry to psychology¹: I know no reason for considering psychical antecedents as really constitutive of their psychical consequents, in spite of the apparent dissimilarity between the two. In default of such reasons, a psychologist must accept as elementary what introspection carefully performed declares to be so: and, using this criterion, I find the notion that we have been examining elementary and unanalysable². As it now exists in our thought, it cannot be

¹ In Chemistry we regard the antecedents (elements) as still existing in and constituting the consequent (compound) because the latter is exactly similar to the former in weight, and because we can generally cause this compound to disappear and obtain the elements in its place. But we find nothing at all like this in the growth of mental phenomena: the psychical consequent is in no respect exactly similar to its antecedents, nor can it be resolved into them.

² I should explain that I am not here arguing the question whether the

resolved into any more simple notions: it can only be made clearer by determining its relation to other notions with which it is connected in ordinary thought, especially to those with which it is liable to be confounded.

Thus we have to note and distinguish two different implications with which the word "ought" is used; according as the result which we judge 'ought to be' is or is not thought capable of being brought about by the volition of any individual, in the circumstances to which the judgment applies. The former alternative is, I conceive, implied by the strictly ethical 'ought:' in the narrowest ethical sense I cannot conceive that I 'ought' to do anything which at the same time I judge that I cannot do. In a wider sense, however,—which cannot conveniently be discarded in ordinary discourse—I sometimes judge that I 'ought' to know what a wiser man would know, or feel as a better man would feel, in my place, though I may know that I could not directly produce in myself such knowledge or feeling by any effort of will. In this case the word merely implies an ideal or pattern which I 'ought'—in the stricter sense—to seek to imitate as far as possible. And this wider sense seems to be that in which the word is normally used in the precepts of Art generally, and in political judgments: when I judge that the laws and constitution of my country 'ought to be' other than they are, I do not of course imply that my own or any other individual's single volition can directly bring about the change¹. In either case, however, I imply that what ought to be is a possible object of knowledge: *i.e.* that what I judge to be "right" must, unless I am in error, be thought to be so by all rational beings who judge truly of the matter.

In referring such judgments to the 'Reason,' I do not mean here to prejudge the question whether valid moral judgments

validity of moral judgments is affected by a discovery of their psychical antecedents. This question I reserve for subsequent discussion. See Book III. chap. i. § 4.

¹ I do not even imply that any combination of individuals could completely realize the state of political relations which I conceive 'ought to' exist. My conception would be futile if it had no relation to practice: but it may merely delineate a pattern to which no more than an approximation is practically possible.

are normally attained by a process of reasoning from universal principles or axioms, or by direct intuition of the particular duties of individuals. It is not uncommonly held that the moral faculty deals primarily with individual cases as they arise, applying directly to each case the general notion of duty, and deciding intuitively what ought to be done by this person in these particular circumstances. And I admit that on this view the apprehension of moral truth is more analogous to Sense-perception than to Rational Intuition (as commonly understood)¹: and hence the term Moral Sense might seem more appropriate. But the term Sense suggests a capacity for feelings which may vary from *A* to *B* without either being in error, rather than a faculty of cognition²: and, as it appears to me fundamentally important to avoid this suggestion, I have thought it better to use the term Reason with the explanation above given, to denote the faculty of moral cognition³.

Further, when I speak of the cognition or judgment that 'X ought to be done'—in the stricter ethical sense of the term ought⁴—as a 'dictate' or 'precept' of reason to the persons to whom it relates; I imply that in rational beings as such this cognition gives an impulse or motive to action: though in human beings, of course, this is only one motive among others which are liable to conflict with it, and is not always—perhaps not usually—a predominant motive. In fact, this possible conflict of motives seems to be connoted by the term 'dictate' or 'imperative,' which describes the relation of Reason to mere inclinations or non-rational impulses by comparing it to the relation between the will of a superior and the wills of his

¹ We do not commonly say that particular physical facts are apprehended by the Reason: we consider this faculty to be conversant in its discursive operation with the relation of judgments or propositions. and the intuitive reason (which is here rather in question) we restrict to the apprehension of universal truths, such as the axioms of Logic and Mathematics.

² By cognition I always mean what some would rather call "apparent cognition"—that is, I do not mean to affirm the *validity* of the cognition, but only its existence as a psychical fact, and its claim to be valid.

³ A further justification for this extended use of the term Reason will be suggested in a subsequent chapter (ch. viii. § 3)

⁴ This is the sense in which the term will always be used in the present treatise, except where the context makes it quite clear that only the wider meaning—that of the political 'ought'—is applicable.

subordinates. This conflict seems also to be implied in the terms 'ought,' 'duty,' 'moral obligation,' as used in ordinary moral discourse: and hence these terms cannot be applied to the actions of rational beings to whom we cannot attribute impulses conflicting with reason. We may, however, say of such beings that their actions are 'reasonable,' or (in an absolute sense) 'right.'

§ 4. I am aware that some persons will be disposed to answer all the preceding argument by a simple denial that they can find in their consciousness any such unconditional or categorical imperative as I have been trying to exhibit. If this is really the final result of self-examination in any case, there is no more to be said. I, at least, do not know how to impart the notion of moral obligation to any one who is entirely devoid of it. I think, however, that many of those who give this denial only mean to deny that they have any consciousness of moral obligation to actions without reference to their consequences; and would not really deny that they recognize some universal end or ends—whether it be the general happiness, or well-being otherwise understood—as that at which it is ultimately reasonable to aim, subordinating to its attainment the gratification of any personal desires that may conflict with this aim. But in this view, as I have before said, the unconditional imperative plainly comes in as regards the end, which is—explicitly or implicitly—recognized as an end at which all men 'ought' to aim; and it can hardly be denied that the recognition of an end as ultimately reasonable involves the recognition of an obligation to do such acts as most conduce to the end. The obligation is not indeed "unconditional," but it does not depend on the existence of any non-rational desires or aversions. And nothing that has been said in the preceding section is intended as an argument in favour of Intuitionism, as against Utilitarianism or any other method that treats moral rules as relative to General Good or Well-being. For instance, nothing that I have said is inconsistent with the view that Truthspeaking is only valuable as a means to the preservation of society: only if it be admitted that it is valuable on this ground I should say that it is implied that the preservation of society—or some further end to which this preservation, again,

is a means—must be valuable *per se*, and therefore something at which a rational being, as such, ought to aim. If it be granted that we need not look beyond the preservation of society, the primary ‘dictate of reason’ in this case would be ‘that society *ought* to be preserved:’ but reason would also dictate that truth ought to be spoken, so far as truthspeaking is recognized as the indispensable or fittest means to this end: and the notion “ought” as used in either dictate is the unanalysable “ought” which I have been trying to make clear.

So again, even those who hold that moral rules are only obligatory because it is the individual’s interest to conform to them—thus regarding them as a particular species of prudential rules—do not thereby get rid of the ‘dictate of reason,’ so far as they recognize private interest or happiness as an end at which it is ultimately reasonable to aim. The conflict of Practical Reason with irrational desire remains an indubitable fact of our conscious experience, even if practical reason is interpreted to mean merely self-regarding Prudence. It is, indeed, maintained by Kant and others that it cannot properly be said to be a man’s duty to promote his own happiness; since “what every one inevitably wills cannot be brought under the notion of duty.” But even granting¹ it to be in some sense true that a man’s volition is always directed to the attainment of his own happiness; it does not follow that a man always does what he believes will be conducive to his own *greatest* happiness, or his ‘good on the whole.’ As Butler urges, it is a matter of common experience that men indulge appetite or passion even when, in their own view, the indulgence is as clearly opposed to what they conceive to be their interest as it is to what they conceive to be their duty. “Video meliora proboque, deteriora sequor” is as applicable to the Epicurean as it is to any one else: and in recognizing that he ‘chooses the worse,’ a man implicitly, if not explicitly, recognizes that he ought to choose something else. Thus the notion ‘ought’—as expressing the relation of rational judgment to non-rational impulses—will find a place in the practical rules of any egoistic system, no less

¹ As will be seen from the next chapter, I do not grant this.

than in the rules of ordinary morality, understood as prescribing duty without reference to the agent's interest.

Even, finally, if we discard the belief, that any end of action is unconditionally or "categorically" prescribed by reason, the notion 'ought' as above explained is not thereby eliminated from our practical reasonings: it still remains in the "hypothetical imperative" which prescribes the fittest means to any end that we may have determined to aim at. When (*e.g.*) a physician says, "If you wish to be healthy you ought to rise early," this is not the same thing as saying "early rising is an indispensable condition of the attainment of health." This latter proposition expresses the relation of physiological facts on which the former is founded; but it is not merely this relation of facts that the word 'ought' imports: it also implies the unreasonableness of adopting an end and refusing to adopt the means indispensable to its attainment. It may perhaps be argued that this is not only unreasonable but impossible: since adoption of an end means the preponderance of a desire for it, and if aversion to the indispensable means causes them not to be adopted although recognized as indispensable, the desire for the end is *not* preponderant and it ceases to be adopted. But this view is due, in my opinion, to a defective psychological analysis. According to my observation of consciousness, the adoption of an end as paramount—either absolutely or within certain limits—is quite a distinct psychical phenomenon from desire: it is to be classed with volitions, though it is, of course, specifically different from a volition initiating a particular immediate action. As a species intermediate between the two, we may place resolutions to act in a certain way at some future time: we continually make such resolutions, and sometimes when the time comes for carrying them out, we do in fact act otherwise under the influence of passion or mere habit, without consciously cancelling our previous resolve: in this case the act is, I conceive, clearly irrational as inconsistent with a resolution that still persists in thought. Similarly the adoption of an end logically implies a resolution to take whatever means we may see to be indispensable to its attainment: and if when the time comes we do not take them while yet we do not consciously

retract our adoption of the end, it must surely be admitted that we 'ought' in consistency to act otherwise than we do. That Reason dictates the avoidance of a contradiction will be allowed even by those who deny that it dictates anything else: and such a contradiction as I have described, between a general resolution and a particular volition, is surely a matter of common experience.

CHAPTER IV.

PLEASURE AND DESIRE.

§ 1. IN the preceding chapter I have left undetermined the emotional characteristics of the impulse that prompts us to obey the dictates of Reason. I have done so because these seem to be very different in different minds, and even to vary much and rapidly in the same mind, without any corresponding variation in the volitional direction of the impulse. For instance, in the mind of a rational Egoist the ruling impulse is generally what Butler and Hutcheson call a "calm" or "cool" self-love: whereas in the man who takes universal happiness as the end and standard of right conduct, the desire to do what is judged to be reasonable as such is commonly blended in varying degrees with sympathy and philanthropic enthusiasm. Again, if one conceives the dictating Reason—whatever its dictates may be—as external to oneself, the cognition of rightness is accompanied by a sentiment of Reverence for Authority; which may by some be conceived impersonally, but is more commonly regarded as the authority of a supreme Person, so that the sentiment blends with the affections normally excited by persons in different relations, and becomes Religious. This conception of Reason as an external authority, against which the self-will rebels, is often irresistibly forced on the reflective mind: at other times, however, the identity of Reason and Self presents itself as an immediate conviction, and then Reverence for Authority passes over into Self-respect: and the opposite and even more powerful sentiment of Freedom is

called in, if we consider the rational Self as liable to be enslaved by the usurping force of sensual impulses. Quite different again are the emotions of Aspiration or Admiration aroused by the conception of Virtue as an ideal of Moral Beauty¹. Other phases of emotion might be mentioned, all having with these the common characteristic that they are inseparable from an apparent cognition,—implicit or explicit, direct or indirect,—of *rightness* in the conduct to which they prompt. There are, no doubt, important differences in the moral value and efficacy of these different emotions, to which I shall hereafter call attention; but their primary practical effect does not appear to vary so long as the cognition of rightness remains unchanged. It is then with these cognitions that Ethics, in my view, is primarily concerned: its object is to free them from doubt and error, and systematize them as far as possible.

There is, however, one view of the feelings which prompt to voluntary action, which is sometimes thought to cut short all controversy as to the principles on which such action ought to be regulated. I mean the view that volition is always determined by pleasures or pains actual or prospective. This doctrine—which I may distinguish as Psychological Hedonism—is often connected and not seldom confounded with the method of Ethics which I have called Egoistic Hedonism; and no doubt it seems at first sight a natural inference that if one end of action—my own pleasure or absence of pain—is definitely determined for me by unvarying psychological laws, a different end cannot be prescribed for me by Reason.

Reflection however shews that this inference involves the unwarranted assumption that a man's pleasure and pain are determined independently of his moral judgments: whereas it is manifestly possible that our prospect of pleasure resulting from any course of conduct may largely depend on our conception of it as right or otherwise: and in fact the psychological theory above-mentioned would require us to suppose that this is normally the case with conscientious persons, who habitually act in accordance with their moral convictions. The connexion

¹ The relation of the æsthetic to the moral ideal of conduct will be discussed in a subsequent chapter (ix.).

of the expectation of pleasure from an act with the judgment that it is right may be different in different cases: we commonly conceive a truly moral man as one who finds pleasure in doing what he judges to be right because he so judges it: but, even where moral sensibility is weak, expectation of pleasure from an act may be a necessary consequent of a judgment that it is right, through a belief in the moral government of the world somehow harmonizing Virtue and Self-interest.

I therefore conclude that there is no necessary connexion between the psychological proposition that pleasure or absence of pain to myself is always the actual ultimate end of my action, and the ethical proposition that my own greatest happiness or pleasure is for me the *right* ultimate end. It may, however, be replied that if the former proposition be accepted in the same quantitatively precise form as the latter—if it is admitted that I must by a law of my nature always aim at the greatest possible pleasure (or least pain) to myself—then at least I cannot conceive any aim conflicting with this to be prescribed by Reason. And this seems to me undeniable. If, as Bentham¹ affirms, “on the occasion of every act he exercises, every human being is” inevitably “led to pursue that line of conduct which, according to his view of the case, taken by him at the moment, will be in the highest degree contributory to his own greatest happiness²,” then, to any one who knows this, it must become inconceivable that he *ought* to pursue any line of conduct that is not so contributory. But at the same time, as it seems to me, the proposition that he ‘ought’ to pursue *this* line of conduct becomes no less clearly incapable of being affirmed with any significance. For a psychological law invariably realized in my conduct does not admit of being conceived as ‘a precept’ or ‘dictate’ of reason: this latter must be a rule from which I am conscious that it is possible to deviate. I do not, however, think that the proposition quoted from Bentham would be affirmed without qualification by any of the writers who now maintain psychological

¹ I here, as in chap. i., adopt the exact hedonistic interpretation of ‘happiness’ which Bentham has made current. This seems to me the most suitable use of the term; but I afterwards (ch. vii. § 1) take note of other uses.

² *Constitutional Code*, Introduction, § 2.

Hedonism. They would admit, with J. S. Mill¹, that men often, not from merely intellectual deficiencies, but from "infirmity of character, make their election for the nearer good, though they know it to be less valuable: and this no less when the choice is between two bodily pleasures.....they pursue sensual indulgences to the injury of health, though perfectly aware that health is the greater good²."

It is just because this is so that psychological Hedonism is of some real ethical importance. If it can be shewn that the ultimate aim of each of us in acting is always solely *some* pleasure (or absence of pain) to himself, the demonstration certainly suggests as an ideal that each *ought* to seek his own *greatest* pleasure³; although, as has just been pointed out, no cogent inference is possible from the psychological generalization to the ethical principle. The mind has a natural tendency to pass from the one position to the other: if the actual ultimate springs of our volition are always our own pleasures and pains, it seems *primâ facie* reasonable to be moved by them in proportion to their pleasantness and painfulness, and to choose the greatest pleasure or least pain on the whole. And in any case this psychological doctrine seems to conflict with an ethical view widely held by persons whose moral consciousness is highly developed: viz. that an act, to be in the highest sense virtuous, must not be done solely for the sake of the attendant pleasure, even if that be the pleasure of the moral sense; so that if I do an act from the sole desire of obtaining the glow of moral self-approbation which I believe will attend its performance, the act will not be truly virtuous.

It seems therefore important to subject psychological Hedonism even in its more indefinite form, to a careful examination.

§ 2. It will be well to begin by defining more precisely the question at issue. First, I will concede that pleasure is a kind of feeling which stimulates the will to actions tending to

¹ *Utilitarianism*, c. ii., p. 14.

² Mr Leslie Stephen, who holds (*Science of Ethics*, p. 50) that "pain and pleasure are the sole determining causes of action" at the same time thinks that it "will be admitted on all hands" that "we are not always determined by a calculation of pleasure to come."

³ Or, more precisely, 'greatest surplus of pleasure over pain.'

sustain or produce it,—to sustain it, if actually present, and to produce it, if it be only represented in idea—; and similarly pain is a kind of feeling which stimulates to actions tending to remove or avert it¹. It seems convenient to call the volitional stimulus in the two cases respectively Desire and Aversion; though it should be observed that the former term is ordinarily restricted to the impulse felt when pleasure is not actually present, but only represented in idea. The question at issue, then, is not whether pleasure, present or represented, is normally accompanied by an impulse to prolong the actual or realize the represented feeling, and pain correspondingly by aversion: but whether there are no desires and aversions which have not pleasures and pains for their objects—no conscious impulses to produce or avert results other than the agent's own feelings. In the treatise to which I have referred, Mill explains that “desiring a thing, and finding it pleasant, are, in the strictness of language, two modes of naming the same psychological fact.” If this be the case, it is hard to see how the proposition we are discussing requires to be determined by “practised self-consciousness and self-observation;” as the denial of it would involve a contradiction in terms. The truth is that an ambiguity in the word Pleasure has tended to confuse the discussion of this question². When we speak of a man doing something “at his pleasure,” or “as he pleases,” we usually signify the mere fact of voluntary choice: not necessarily that the result aimed at is some prospective feeling of the chooser. Now, if by “pleasant” we merely mean that which influences choice, exercises a certain attractive force on the will, it is an assertion incontrovertible because tautological, to say that we desire what is pleasant—or even that we desire a thing in proportion as it appears pleasant. But if we take “pleasure” to denote the kind of feelings above defined, it becomes a really debateable question whether the end to which our desires are always consciously directed is the

¹ The qualifications and limitations which this proposition requires, before it can be accepted as strictly true, do not seem to me important for the purpose of the present argument.

² The confusion occurs in the most singular form in Hobbes, who actually identifies Pleasure and Appetite—“this motion in which consisteth pleasure, is a solicitation to draw near to the thing that pleaseth.”

attainment by ourselves of such feelings. And this is what we must understand Mill to consider "so obvious, that it will hardly be disputed."

It is rather curious to find that one of the best-known of English moralists regards the exact opposite of what Mill thinks so obvious, as being not merely a universal fact of our conscious experience, but even a necessary truth. Butler, as is well known, distinguishes self-love, or the impulse towards our own pleasure, from "particular movements towards particular external objects—honour, power, the harm or good of another;" the actions proceeding from which are "no otherwise interested than as every action of every creature must from the nature of the case be; for no one can act but from a desire, or choice, or preference of his own." Such particular passions or appetites are, he goes on to say, "*necessarily presupposed by the very idea* of an interested pursuit; since the very idea of interest or happiness consists in this, that an appetite or affection enjoys its object." We could not pursue pleasure at all, unless we had desires for something else than pleasure; for pleasure consists in the satisfaction of just these "disinterested" impulses.

Butler has certainly over-stated his case¹, so far as my own experience goes; for many pleasures,—especially those of sight, hearing and smell, together with many emotional pleasures,—occur to me without any perceptible relation to previous desires, and it seems quite *conceivable* that our primary desires might be entirely directed towards such pleasures as these. But as a matter of fact, it appears to me that throughout the whole scale of my impulses, sensual, emotional, and intellectual alike, I can distinguish desires of which the object is something other than my own pleasure.

I will begin by taking an illustration of this from the impulses commonly placed lowest in the scale. Hunger, so far as I can observe, is a direct impulse to the eating of food. Such eating is no doubt commonly attended with an agreeable feeling of more or less intensity: but it cannot, I think, be strictly said that this agreeable feeling is the object of

¹ The same argument is put in a more guarded, and, I think, unexceptionable form by Hutcheson.

hunger, and that it is the representation of this pleasure which stimulates the will of the hungry man as such. Of course, hunger is frequently and naturally accompanied with anticipation of the pleasure of eating: but careful introspection seems to shew that the two are by no means inseparable. And even when they occur together the pleasure seems properly the object not of the primary appetite, but of a secondary desire which can be distinguished from the former; since the *gourmand*, in whom this secondary desire is strong, is often prompted by it to actions designed to stimulate hunger, and often, again, is led to control the primary impulse, in order to prolong and vary the process of satisfying it.

Indeed it is so obvious that hunger is something different from the desire for anticipated pleasure, that some writers have regarded its volitional stimulus (and that of appetite generally) as a case of aversion from present pain. This, however, seems to me a distinct mistake in psychological classification. In my ordinary experience, the feeling of hunger is usually what Mr Bain distinguishes as a neutral excitement; it only becomes definitely painful in the case of exceptionally prolonged abstinence from food. No doubt hunger, and desire generally, is a state of consciousness so far similar to pain, that in both we feel a stimulus prompting us to pass from the present state into a different one. But aversion from pain is an impulse to get out of the present state and pass into some other state which is only negatively represented as different from the present: whereas in desire as such, the primary impulse is towards the realization of some positive future result—the desire itself being often not distinctly either pleasurable or painful, even when it reaches a high degree of intensity, but rather tending to assume either quality according to the nature of its concomitants. When a strong desire is, for any reason, baulked of its effect in causing action, it is generally painful in some degree: and so a secondary aversion to the state of desire is generated, which blends itself with the desire and may easily be confounded with it. But here, again, we may distinguish the two impulses by observing the different kinds of conduct to which they occasionally prompt: for the aversion to the pain of ungratified desire, though it may act as an additional stimulus towards the gratification of the

desire, may also (and often does) prompt us to get rid of the pain by suppressing the desire. We may observe also that desire, even when it has become a pain or uneasiness, is often but very slightly painful; so that the mere aversion to it as pain is clearly but a small part of the total volitional stimulus of which we are conscious.

When, however, a desire is having its natural effect in causing the actions which tend to the attainment of its object, it seems to be commonly either a neutral or a more or less pleasurable consciousness: even when this attainment is still remote. At any rate the consciousness of eager activity, in which this desire is an essential element, is highly pleasurable: and in fact such pleasures, which we may call generally the pleasures of Pursuit, constitute a considerable item in the total enjoyment of life. Indeed it is almost a commonplace to say that they are more important than the pleasures of Attainment: and in many cases it is the prospect of the former rather than of the latter that induces us to engage in a pursuit. In such cases it is peculiarly easy to distinguish the desire of the object pursued from a desire of the pleasure of attaining it: since the attainment as at first represented in the mind is not appreciably pleasant in prospect, but only becomes so, because the pursuit itself stimulates a desire for what is pursued. Take, for example, the case of any game which involves—as most games do—a contest for victory. No ordinary player before entering on such a contest, has any desire for victory in it: indeed he often finds it difficult to imagine himself deriving gratification from such victory, before he has actually engaged in the competition. What he deliberately, before the game begins, desires is not victory, but the pleasant excitement of the struggle for it; only for the full development of this pleasure a transient desire to win the game is generally indispensable. This desire, which does not exist at first, is stimulated to considerable intensity by the competition itself: and in proportion as it is thus stimulated both the mere contest becomes more pleasurable, and the victory, which was originally indifferent, comes to afford a keen enjoyment.

The same phenomenon is exhibited in the case of more important kinds of pursuit. Thus it often happens that a man,

feeling his life languid and devoid of interests, begins to occupy himself in the prosecution of some scientific or socially useful work, for the sake not of the end but of the occupation. At first, very likely, the occupation is irksome: but soon, as he foresaw, a desire to attain the end at which he aims is stimulated, partly by sympathy with other workers, partly by his sustained exercise of voluntary effort directed towards it; so that his pursuit, becoming eager, becomes also a source of pleasure. Here, again, it is no doubt true that in proportion as his desire for the end grows strong, the attainment of it becomes pleasant in prospect: but it would be a palpable mistake to say that this prospective pleasure is the object of the desire that causes it.

When we compare these pleasures with those previously discussed, another important observation suggests itself. In the former case, though we could distinguish appetite, as it appears in consciousness, from the desire of the pleasure attending the satisfaction of appetite, there appeared to be no incompatibility between the two. The fact that a glutton is dominated by the desire of the pleasures of eating in no way impedes the development in him of the appetite which is a necessary condition of these pleasures. But when we turn to the pleasures of pursuit, we seem to perceive this incompatibility to a certain extent: a certain subordination of self-regard seems to be necessary in order to obtain full enjoyment. A man who maintains throughout an epicurean mood, keeping his main conscious aim perpetually fixed on his own pleasure, does not catch the full spirit of the chase; his eagerness never gets just the sharpness of edge which imparts to the pleasure its highest zest. Here comes into view what we may call the fundamental paradox of Hedonism, that the impulse towards pleasure, if too predominant, defeats its own aim. This effect is not visible, or at any rate is scarcely visible, in the case of passive sensual pleasures. But of our active enjoyments generally, whether the activities on which they attend are classed as 'bodily' or as 'intellectual' (as well as of many emotional pleasures), it may certainly be said that we cannot attain them, at least in their highest degree, so long as we keep our main conscious aim concentrated upon them. It is not only that the exercise of

our faculties is insufficiently stimulated by the mere desire of the pleasure attending it, and requires the presence of other more objective, 'extra-regarding,' impulses, in order to be fully developed: we may go further and say that these other impulses must be temporarily predominant and absorbing, if the exercise and its attendant gratification are to attain their full scope. Many middle-aged Englishmen would maintain the view that business is more agreeable than amusement; but they would hardly find it so, if they transacted the business with a perpetual conscious aim at the attendant pleasure. Similarly, the pleasures of thought and study can only be enjoyed in the highest degree by those who have an ardour of curiosity which carries the mind temporarily away from self and its sensations. In all kinds of Art, again, the exercise of the creative faculty is attended by intense and exquisite pleasures: but it would seem that in order to get them, one must forget them: the genuine artist at work seems to have a predominant and temporarily absorbing desire for the realization of his ideal of beauty.

The important case of the benevolent affections is at first sight somewhat more doubtful. On the one hand it is of course true, that when those whom we love are pleased or pained, we ourselves feel sympathetic pleasure and pain: and further, that the flow of love or kindly feeling is itself highly pleasurable. So that it is at least plausible to interpret benevolent actions as aiming ultimately at the attainment of one or both of these two kinds of pleasures, or at the averting of sympathetic pain from the agent. But we may observe, first, that the impulse to beneficent action produced in us by sympathy is often so much out of proportion to any actual consciousness of sympathetic pleasure and pain in ourselves, that it would be paradoxical to regard this latter as its object. Often indeed we cannot but feel that a tale of actual suffering arouses in us an excitement on the whole more pleasurable than painful, like the excitement of witnessing a tragedy; and yet at the same time stirs in us an impulse to relieve it, even when the process of relieving is painful and laborious and involves various sacrifices of our own pleasures. Again, we may often free ourselves from sympathetic pain most easily by merely turning our thoughts

from the external suffering that causes it: and we sometimes feel an egoistic impulse to do this, which we can then distinguish clearly from the properly sympathetic impulse prompting us to relieve the original suffering. And finally, the much-commended pleasures of benevolence seem to require, in order to be felt in any considerable degree, the pre-existence of a desire to do good to others for their sake and not for our own. As Hutcheson explains, we may *cultivate* benevolent affection for the sake of the pleasures attending it (just as the glutton cultivates appetite), but we cannot produce it at will, however strong may be our desire of these pleasures: and when it exists, even though it may owe its origin to a purely egoistic impulse, it is still essentially a desire to do good to others for their sake and not for our own.

It cannot perhaps be said that the self-abandonment and self-forgetfulness, which seemed an essential condition of the full development of the other elevated impulses before noticed, characterize benevolent affection normally and permanently; as love, when a powerful emotion, seems naturally to involve a desire for reciprocated love, strong in proportion to the intensity of the emotion; and thus the consciousness of self and of one's own pleasures and pains seems often heightened by the very intensity of the affection that binds one to others. Still we may at least say that this self-suppression and absorption of consciousness in the thought of other human beings and their happiness is a common incident of all strong affections: and it is said that persons who love intensely sometimes feel a sense of antagonism between the egoistic and altruistic elements of their desire, and an impulse to suppress the former, which occasionally exhibits itself in acts of fantastic and extravagant self-sacrifice.

If then reflection on our moral consciousness seems to shew that "the pleasure of virtue is one which can only be obtained on the express condition of its not being the object sought¹," we need not distrust this result of observation on account of the abnormal nature of the phenomenon. We have merely another illustration of a psychological law, which, as we have

¹ Lecky, *Hist. of European Morals*, Introduction.

seen, is exemplified throughout the whole range of our desires. In the promptings of Sense no less than in those of Intellect or Reason we find the phenomenon of strictly disinterested impulse: base and trivial external ends may excite desires of this kind, as well as the sublime and ideal: and there are pleasures of the merely animal life which can only be obtained on condition of not being directly sought, no less than the satisfactions of a good conscience.

§ 3. So far I have been concerned to insist on the felt incompatibility of 'self-regarding' and 'extra-regarding' impulses only as a means of proving their essential distinctness. I do not wish to overstate this incompatibility: I believe that most commonly it is very transient, and often only momentary, and that our greatest happiness—if that be our deliberate aim—is generally attained by means of a sort of alternating rhythm of the two kinds of impulse in consciousness. A man's conscious desire is, I think, more often than not chiefly extra-regarding; but where there is strong desire in any direction, there is commonly keen susceptibility to the corresponding pleasures; and the most devoted enthusiast is sustained in his work by the recurrent consciousness of such pleasures. But it is important to point out that the familiar and obvious instances of conflict between self-love and some extra-regarding impulse are not paradoxes and illusions to be explained away, but phenomena which the analysis of our consciousness in its normal state, when there is no such conflict, would lead us to expect. If we are continually acting from impulses whose immediate objects are something other than our own happiness, it is quite natural that we should occasionally yield to such impulses when they prompt us to an uncompensated sacrifice of pleasure. Thus a man of weak self-control, after fasting too long, may easily indulge his appetite for food to an extent which he knows to be unwholesome: and that not because the pleasure of eating appears to him, even in the moment of indulgence, at all worthy of consideration in comparison with the injury to health: but merely because he feels an impulse to eat food, which prevails over his prudential judgment. Thus, again, men have sacrificed all the enjoyments of life, and even life itself, to obtain posthumous fame: not from any illusory belief that they would be

somehow capable of deriving pleasure from it, but from a direct desire of the future admiration of others, and a preference of it to their own pleasure. And so, again, when the sacrifice is made for some ideal end, as Truth, or Freedom, or Religion: it is or may be a real sacrifice of the individual's happiness, and not merely the preference of one highly refined pleasure (or of the absence of one special pain) to all the other elements of happiness. No doubt this preference is possible: a man may feel that the high and severe delight of serving his ideal is a "pearl of great price" outweighing in value all other pleasures. But he may also feel that the sacrifice will not repay *him*, and yet determine that it shall be made.

To sum up: our conscious active impulses are so far from ~~being~~ always directed towards the attainment of pleasure or avoidance of pain for ourselves, that we can find everywhere in consciousness extra-regarding impulses, directed towards something that is not pleasure, nor relief from pain; and, indeed, a most important part of our pleasure depends upon the existence of such impulses: while on the other hand they are in many cases so far incompatible with the desire of our own pleasure that the two kinds of impulse do not easily co-exist in the same moment of consciousness; and more occasionally (but by no means rarely) the two come into irreconcilable conflict, and prompt to opposite courses of action. And this incompatibility (though it is important to notice it in other instances) is no doubt specially prominent in the case of the impulse towards the end which most markedly competes in ethical controversy with pleasure; the love of virtue for its own sake, or desire to do what is right as such.

§ 4. The psychological observations on which my argument is based will not perhaps be directly controverted, at least to such an extent as to involve my main conclusion: but there are two lines of reasoning by which it has been attempted to weaken the force of this conclusion without directly denying it. In the first place, it is urged that Pleasure, though not the only conscious aim of human action, is yet always the result to which it is unconsciously directed. The proposition would be difficult to disprove: since no one denies that pleasure in some degree normally accompanies the attainment of a desired end: and

when once we go beyond the testimony of consciousness there seems to be no clear method of determining which among the consequences of any action is the end at which it is aimed. For the same reason, however, the proposition is at any rate equally difficult to prove. But I should go further, and maintain that if we seriously set ourselves to consider human action on its unconscious side, we can only conceive it as a combination of movements of the parts of a material organism: and that if we try to ascertain what the 'end' in any case of such movements is, it is reasonable to conclude that it is some material result, some organic condition conducive to the preservation either of the individual organism or of the race to which it belongs. In fact, the doctrine that pleasure (or the absence of pain) is the end of all human action can neither be supported by the results of introspection, nor by the results of external observation and inference: it rather seems to be reached by an arbitrary and illegitimate combination of the two.

But again, it is sometimes said that whatever be the case with our present adult consciousness, our original impulses were all directed towards pleasure¹ or from pain, and that any impulses otherwise directed are derived from these by "association of ideas." I can find no evidence that even tends to prove this: so far as we can observe the consciousness of children, the two elements, extra-regarding impulse and desire for pleasure, seem to coexist in the same manner as they do in mature life. In so far as there is any difference, it seems to be in the opposite direction; as the actions of children being more instinctive and less reflective are more prompted by extra-regarding impulse, and less by conscious aim at pleasure. No doubt the two kinds of impulse, as we trace back the development of consciousness, gradually become indistinguishable: but this obviously does not justify us in identifying with either

¹ I must ask the reader to distinguish carefully the question discussed in this chapter, which relates to the *objects* of desires and aversions, from the different question whether the *causes* of these impulses are always to be found in antecedent experiences of pleasure and pain. The bearing of this latter question on Ethics, though not unimportant, is manifestly more indirect than that of the question here dealt with: and it will be convenient to postpone it till a later stage of the discussion. Cf. *post* Book II. ch. vi. § 2 and Book IV. ch. iv. § 1.

of the two the more indefinite impulse out of which both have been developed. But even supposing it were found that our earliest appetites were all merely appetites for pleasure, it would have little bearing on the present question. What I am concerned to maintain is that men do not *now* normally desire pleasure alone, but to an important extent other things also: some in particular having impulses towards virtue, which may and do conflict with their conscious desire for their own pleasure. To say in answer to this that all men *once* desired pleasure is, from an ethical point of view, irrelevant: except on the assumption that there is an original type of man's appetitive nature, to which, as such, it is right or best for him to conform. But probably no Hedonist would expressly maintain this; though such an assumption, no doubt, is frequently made by writers of the Intuitionist school.

NOTE.—An interesting criticism on the views maintained in this chapter has been appended by Prof. Bain to c. 8 of his treatise on the Will [*The Emotions and the Will*, Ed. III.]. He thinks it true that we are not "every moment occupied with the thought of the subjective pleasure or pain connected with our pursuits;" and further, that "it is an advantage to intermit our subjectivity...a merit and recommendation of certain exercises, that they take us out of ourselves for the time." But he thinks that there is nothing in this "to destroy our character as rational beings, which is to desire everything exactly according to its pleasure value." For though "our desires do fasten upon the indifferent objective accompaniments of our pleasures...they do not set up these indifferent accompaniments as ends of pursuit, even when divorced from the pleasures that brought them into notice;" e.g. "when a man loses his enjoyment in hunting, he does not continue to desire hunting," &c.

I do not think that Mr Bain has quite apprehended the point of my argument as regards the pleasures of successful pursuit (which I have tried to make more clear in this edition). Let me take as an illustration of the point at issue the pleasure of scientific curiosity. I quite admit that one is sustained in the pursuit of truth by a consciousness of the pleasure it affords: and that if it ceased to yield such pleasure it would probably be abandoned. But I urge that this specific enjoyment is strictly unattainable, so long as one desires knowledge *merely* as a means to it: until the desire of knowledge for its own sake is somehow aroused in us, we cannot experience either the agreeable ardour of investigation or the true

delight of discovery. Then when this desire has become strong, it may possibly, though it does not ordinarily, conflict with our desire for our pleasure on the whole: so that the love of knowledge may be not only disinterested but even self-sacrificing. I ought to say that Mr Bain recognizes self-sacrifice as an actual fact, but only as prompted by sympathy with other human (or sentient) beings. I quite agree with him, that on no other supposition could "the dominion of Rome have ever been established, or England have attained her present power." But I think that this recognition is rather too restricted: and that we may similarly say that without other disinterested impulses, the fabric of science would not have been constructed, nor the treasures of art accumulated.

CHAPTER V.

FREE WILL.

§ 1. IN the preceding chapters I have treated first of rational, and secondly of disinterested action, without introducing the vexed question of the Freedom of the Will. The difficulties connected with this question have been proved by long dialectical experience to be so great, that I am anxious to confine them within as strict limits as I can, and keep as much of my subject as possible free from their perturbing influence. And it appears to me that to follow Kant in identifying Disinterested and Rational action is opposed to psychological experience, while to follow him in identifying Rational and Free action is at least misleading, and tends to obscure the real issue raised in the Free Will controversy. In the last chapter I have tried to shew that action strictly disinterested, that is, disregardful of foreseen balance of pleasure to ourselves, is found in the most instinctive as well as in the most deliberate and self-conscious region of our volitional experience: and the conception of acting rationally, as explained in the last chapter but one, is certainly not bound up with the notion of acting 'freely,' as maintained by Libertarians generally against Determinists: rational action, as I conceive it, remains rational, however complete may be the triumph of Determinism. I say "Libertarians generally," because—as I have just hinted—in the statements made by disciples of Kant as to the connexion of Freedom and Rationality, there appears to me to be a confusion between two meanings of the term Freedom,

which require to be carefully distinguished in any discussion of Free Will. When a disciple of Kant says that a man "is a free agent in so far as he acts under the guidance of reason," the statement easily wins assent from ordinary readers; since, as Whewell says, we ordinarily "consider our Reason as being ourselves rather than our desires and affections. We speak of Desire, Love, Anger, as mastering *us*, or of *ourselves* as controlling them. If we decide to prefer some remote and abstract good to immediate pleasures, or to conform to a rule which brings us present pain (which decision implies exercise of Reason), we more particularly consider such acts as our *own* acts¹." I do not, therefore, object on the score of usage to this application of the term "free" to denote voluntary actions in which the seductive solicitations of appetite or passion are successfully resisted: and I am sensible of the gain in effectiveness of moral persuasion which is obtained by thus enlisting the powerful sentiment of Liberty on the side of Reason and Morality. But it is clear that if we say that a man is a "free" agent in so far as he acts rationally, we cannot also say—in the same sense—that it is by his own "free" choice that he acts irrationally, when he does so act; and it is this latter proposition which Libertarians generally have been concerned to maintain. They have thought it of fundamental importance to shew the 'Freedom' of the moral agent, on account of the connexion that they have held to exist between Freedom and Moral Responsibility: and it is obvious that the Freedom thus connected with Responsibility is not the Freedom that is only manifested in rational action, but the Freedom to choose between right and wrong which is manifested equally in either choice. Now it is, I suppose, an undoubted fact—to which the Christian consciousness of "wilful sin" bears testimony—that men do deliberately and with complete self-consciousness choose to act irrationally. They do not merely prefer self-interest to duty (for here is rather a conflict of claims to rationality than clear irrationality): but (*e.g.*) sensual indulgence to health,

¹ *Elements of Morality*, Bk. I. c. ii. At the same time, it is also true—as I afterwards say—that we sometimes identify ourselves with passion or appetite in conscious conflict with reason: and then the rule of reason is apt to appear an external constraint, and obedience to it a servitude, if not a slavery.

revenge to reputation, &c., though they know that such preference is opposed to their true interests¹. Hence it does not really correspond to our experience as a whole to represent the conflict between Reason and passion as a conflict between 'ourselves' on the one hand and a force of nature on the other. We may say, if we like, that when we yield to passion, we become 'the slaves of our desires and appetites:' but we must at the same time admit that our slavery is self-chosen. Can we say, then, of the wilful wrongdoer that his wrong choice was 'free,' in the sense that he might have chosen rightly, not merely if the antecedents of his volition, external and internal, had been different, but supposing these antecedents unchanged? This, I conceive, is the substantial issue raised in the Free Will controversy; which I now propose briefly to consider: since it is widely believed to be of great Ethical importance.

§ 2. We may conveniently begin by defining more exactly the notion of Voluntary action, to which, according to all methods of Ethics alike, the predicates 'right' and 'what ought to be done'—in the strictest ethical sense—are exclusively applicable. In the first place, Voluntary action is distinguished as 'conscious' from actions or movements of the human organism which are 'unconscious' or 'mechanical.' The person whose organism performs such movements only becomes aware of them, if at all, after they have been performed; accordingly they are not imputed to him as a person, or judged to be morally wrong or imprudent; though they may sometimes be judged to be good or bad in respect of their consequences, with the implication that they ought to be encouraged or checked as far as this can be done indirectly by conscious effort.

So again, in the case of conscious actions, the agent is not

¹ The difficulty which Socrates and the Socratic schools had in conceiving a man to choose deliberately what he knows to be bad for him—a difficulty which drives Aristotle into real Determinism in his account of purposed action, even while he is expressly maintaining the "voluntariness" and "responsibility" of vice—seems hardly to exist for the modern mind. This is at least partly due to the fact that we have separated the notion of 'one's own good' into the two *primâ facie* distinct notions of 'interest' and 'duty': thus, being familiar with the conception of deliberate choice, consciously opposed *either* to interest *or* to duty, we can without difficulty conceive of such choice in conscious opposition to both.

regarded as morally culpable, except in an indirect way, for entirely unforeseen effects of his voluntary actions. No doubt when a man's action has caused some unforeseen harm, the popular moral judgment often blames him for carelessness; but it would be generally admitted by reflective persons that in such cases strictly moral blame only attaches to the agent in an indirect way, in so far as his carelessness is the result of some wilful neglect of duty. Thus the proper immediate objects of moral approval or disapproval would seem to be always the results of a man's volitions so far as they were intended—*i.e.* represented in thought as certain or probable¹ consequences of such volitions—: or, more strictly, the volitions themselves in which they were so intended, since we do not consider that a man is relieved from moral blame because his wrong intention remains unrealized through external causes.

This view seems at first sight to differ from the common opinion that the morality of acts depends on their 'motives;' if by motives are understood the desires that we feel for some of the foreseen consequences of our acts. But I do not think that those who hold this opinion would deny that we are blameworthy for any prohibited result which we foresaw in willing, whether it was the object of desire or not. And though it is certainly held that acts, similar as regards their foreseen results, may be 'better' or 'worse'² through the presence of certain desires or aversions; still probably all who hold this would admit that these feelings are not altogether under the control of the will, and that so far as they are involuntary the judgment of 'right' and 'wrong' does not strictly apply to them: but rather to the exertion or omission of voluntary effort to check bad motives and encourage good ones, or to the conscious adoption of an object of desire as an end to be aimed at—which, as I have before said, is to be regarded as a species of volition.)

¹ I need not here raise the question how far we are responsible for all the foreseen consequences of our acts, or, in the case of acts prescribed by definite moral rules, only for their results within a certain range—a question which will be considered when we come to examine the Intuitionist Method.

² In a subsequent chapter (c. ix) I shall examine more fully the relation of the antithesis 'right' and 'wrong' to the vaguer and wider antithesis 'good' and 'bad,' in our practical reasonings.

We may conclude then that judgments of right and wrong relate properly to volitions accompanied with intention—whether the intended consequences be external, or some effects produced on the agent's own feelings or character. This excludes from the scope of such judgments those conscious actions which are not intentional, strictly speaking; as when sudden strong feelings of pleasure and pain cause movements which we are aware of making, but which are not preceded by any representation in idea either of the movements themselves or of their effects. For such actions, which we may distinguish as 'instinctive,' we are only held to be responsible indirectly so far as any bad consequences of them might have been prevented by voluntary efforts to form habits of more complete self-control.

We have to observe further that our common moral judgments recognize an important distinction between *impulsive* and *deliberate* wrongdoing, condemning the latter more strongly than the former. The line between the two cannot be sharply drawn: but we may define 'impulsive' actions as those where the connexion between the feeling that prompts and the action prompted is so simple and immediate that, though intention is distinctly present, the consciousness of personal choice of the intended result is evanescent. In deliberate volitions there is always a conscious selection of the result as one of two or more practical alternatives.

In the case, then, of such volitions as are preeminently the objects of moral condemnation and approbation, the *psychical* fact 'volition' seems to include—besides intention or representation of the results of action—also the consciousness of self as choosing, resolving, determining these results. And the question which I understand to be at issue in the Free Will controversy may be stated thus: Is the self to which I refer my deliberate volitions a self of strictly determinate moral qualities, a definite character partly inherited, partly formed by my past actions and feelings, and by any physical influences that it may have unconsciously received; so that my voluntary action, for good or for evil, is at any moment completely caused by the determinate qualities of this character, together with my circumstances, or the external influences acting on me at the moment—including

under this latter term my present bodily conditions—? or is there always a possibility of my choosing to act in the manner that I now judge to be reasonable and right, whatever my previous actions and experiences may have been?

I have avoided using terms which imply materialistic assumptions, because, though a materialist—in modern times—is pretty sure to be a determinist, a determinist is not always a materialist. In the above questions a materialist would substitute 'brain and nervous system' for 'character,' and thereby obtain certainly a clearer notion; but I have taken the view of common sense, or Natural Dualism, which distinguishes the agent from his body. For the present purpose the difference is unimportant. The substantial dispute relates to the completeness of the causal dependence of any volition upon the state of things at the preceding instant, whether we specify these as 'character and circumstances,' or 'brain and enviroing forces¹.'

On the Determinist side there is a cumulative argument of great force. The belief that events are determinately related to the state of things immediately preceding them, is now held by all competent thinkers in respect of all kinds of occurrences except human volitions. It has steadily grown both intensively and extensively, both in clearness and certainty of conviction and in universality of application, as the human mind has developed and human experience has been systematized and enlarged. Step by step in successive departments of fact conflicting modes of thought have receded and faded, until at length they have vanished everywhere, except from this mysterious citadel of Will. Everywhere else the belief is so firmly established that some declare its opposite to be inconceivable: others even maintain that it always was so. Every scientific

¹ It is not uncommon for Determinists to conceive of each volition as connected by uniform laws with our past states of consciousness. But any uniformities we might trace among a man's past consciousnesses, even if we knew them all, would yet give us very imperfect guidance as to his future action: as there would be left out of account

(1) all inborn tendencies and susceptibilities, as yet latent or incompletely exhibited;

(2) all past physical influences, of which the effects had not been perfectly represented in consciousness.

procedure assumes it: each success of science confirms it. And not only are we finding ever new proof that events are cognizably determined, but also that the different modes of determination of different kinds of events are fundamentally identical and mutually dependent: and naturally, with the increasing conviction of the essential unity of the cognizable universe, increases the indisposition to allow the exceptional character claimed by Libertarians for the department of human action.

Again, when we fix our attention on human action, we observe that the portion of it which is originated unconsciously is admittedly determined by physical causes: and we find that no clear line can be drawn between acts of this kind, and those which are conscious and voluntary. Not only are many acts of the former class entirely similar to those of the latter, except in being unconscious: but we remark further that actions which we habitually perform continually pass from the conscious class into the—wholly or partly—unconscious: and the further we investigate, the more the conclusion is forced upon us, that there is no kind of action originated by conscious volition which cannot also, under certain circumstances, be originated unconsciously. Again, when we look closely at our conscious acts, we find that in respect of such of them as I have characterized as ‘impulsive,’—acts done suddenly under the stimulus of a momentary sensation or emotion—our consciousness can hardly be said to suggest that they are not completely determined by the strength of the stimulus and the state of our previously determined temperament and character at the time of its operation: and here again, as was before observed, it is difficult to draw a line clearly separating these actions from those in which the apparent consciousness of ‘free choice’ becomes distinct.

Further, we always explain¹ the voluntary action of all men except ourselves on the principle of causation by character and circumstances. Indeed otherwise social life would be impossible:

¹ I do not mean that this is the only view that we take of the conduct of others: I hold (as will presently appear) that in judging of their conduct morally, we ordinarily apply the conception of Free Will. But we do not ordinarily regard it as one kind of causation, limiting and counteracting the other kind.

for the life of man in society involves daily a mass of minute forecasts of the actions of other men, founded on experience of mankind generally or of particular classes of men, or of individuals; who are thus necessarily regarded as things having determinate properties, causes whose effects are calculable. We infer generally the future actions of those whom we know from their past actions; and if our forecast turns out in any case to be erroneous, we do not attribute the discrepancy to the disturbing influence of Free Will, but to our incomplete acquaintance with their character and motives. And passing from individuals to communities, whether we believe in a "social science" or not, we all admit and take part in discussions of social phenomena in which the same principle is assumed: and however we may differ as to particular theories, we never doubt the validity of the assumption: and if we find anything inexplicable in history, past or present, it never occurs to us to attribute it to an extensive exercise of free will in a particular direction. Nay even as regards our own actions, however 'free' we feel ourselves at any moment, however unconstrained by present motives and circumstances and unfettered by the result of what we have previously been and felt our volitional choice may appear: still when it is once well past, and we survey it in the series of our actions, its relations of causation and resemblance to other parts of our life appear, and we naturally explain it as an effect of our nature, education and circumstances. Nay we even apply the same conceptions to our future action, and the more, in proportion as our moral sentiments are developed: for with our sense of duty generally increases our sense of the duty of moral culture, and our desire of self-improvement: and the possibility of moral self-culture depends on the assumption that by a present volition we can determine to some extent our actions in the more or less remote future. No doubt we habitually take at the same time the opposite, Libertarian, view as to our future: we believe, for example, that we are perfectly able to resist henceforward temptations to which we have continually yielded in the past. But it should be observed that this belief is (as moralists of all schools admit and even urge) *at any rate to a great extent* illusory and misleading. Though Libertarians contend that it is *possible* for us at any moment to act in

a manner opposed to our acquired tendencies and previous customs,—still, they and Determinists alike teach that it is much less easy than men commonly imagine to break the subtle unfelt trammels of habit.

§ 3. Against the formidable array of cumulative evidence offered for Determinism there is to be set the immediate affirmation of consciousness in the moment of deliberate action. Certainly when I have a distinct consciousness of choosing between alternatives of conduct, one of which I conceive as right or reasonable, I find it impossible not to think that I can now choose to do what I so conceive—supposing that there is no obstacle to my doing it except absence of adequate motive—however strong may be my inclination to act unreasonably, and however uniformly I may have yielded to such inclinations in the past¹. I recognize that each concession to vicious desire makes the difficulty of resisting it greater when the desire recurs: but the difficulty always seems to remain separated from impossibility by an impassable gulf. I do not deny that the experience of mankind includes cases in which certain impulses—such as aversion to death or extreme pain, or morbid appetite for alcohol or opium—have reached a point of intensity at which they have been felt as irresistibly overmastering voluntary choice. I think we commonly judge that when this point is reached the individual ceases to be morally responsible for the act done under such¹ overmastering impulse: but at any rate the moral problem thus presented is very exceptional; in ordinary cases of yielding to temptation this consciousness of the irresistibility of impulse does not come in. Ordinarily, however strong may be the rush of appetite or anger that comes over me, it does not present itself as irresistible; and, if I deliberate at such a moment, I cannot regard the mere force of the impulse as a reason for doing what I otherwise judge to be unreasonable. I can suppose that my conviction of free choice *may* be illusory: that if I knew my own nature I *might* see it to be predetermined that, being so constituted and in such circumstances, I should act on the occasion in question contrary

¹ It is not the possibility of merely indeterminate choice, of an “arbitrary freak of unmotivated willing,” with which we are concerned from an ethical point of view; but the possibility of action in conformity with practical reason.

to my rational judgment. But I cannot conceive myself seeing this, without at the same time conceiving my whole conception of what I now call "my" action fundamentally altered: I cannot conceive that if I contemplated the actions of my organism in this light I should refer them to my "self"—*i.e.* to the mind so contemplating—in the sense in which I now refer them. In this conflict of arguments, it is not surprising that the theoretical question as to the Freedom of the Will is still differently decided by thinkers of repute; and I do not myself wish at present to pronounce any decision on it. But I think it possible and useful to shew that the ethical importance of deciding it one way or another is liable to be exaggerated: and that any one who will consider the matter soberly and carefully will find this importance to be of a strictly limited kind.

It is chiefly on the Libertarian side that I find a tendency to the exaggeration of which I have just spoken. (Some Libertarian writers maintain that the conception of the Freedom of the Will, alien as it may be to positive science, is yet quite indispensable to Ethics and Jurisprudence; since in judging that I "ought" to do anything I imply that I "can" do it, and similarly in praising or blaming the actions of others I imply that they 'could' have acted otherwise. If a man's actions are mere links in a chain of causation which, as we trace it back, ultimately carries us to events anterior to his personal existence, he cannot, it is said, really have either merit or demerit; and if he has not merit or demerit, it is repugnant to the common moral sense of mankind to reward or punish—even to praise or blame—him.) In considering this argument, it will be convenient—for clearness of discussion—to assume in the first instance that there is no doubt or conflict in our view of what it is right to do, except such as may be caused by the present question. It will also be convenient to separate the discussion of the importance of Free Will in relation to moral action generally from the special question of its importance in relation to punishing and rewarding; since, in the latter species of action, what chiefly claims attention is not the present Freedom of the agent, but the past Freedom of the person now acted on.

As regards action generally, the Determinist allows that, in a sense, "ought" implies "can," and that a man is only

morally bound to do what is "in his power"; but he explains "can" and "in his power" to mean that the result in question will be produced if the man choose to produce it. And this is, I think, the sense in which the proposition "what I ought to do I can do" is ordinarily accepted: it means "can do if I choose" not "can choose to do." Still the question remains "*Can* I choose what—if I can choose—I judge to be right to do." Here my own view is that—within the limits above explained—I inevitably conceive that I *can* choose; however, I can suppose myself to regard this conception as illusory, and to judge, inferring the future from the past, that I certainly shall not choose, and accordingly that such choice is not really possible to me. This being supposed, it seems to me undeniable that this judgment will exclude or weaken the operation of the moral motive in the case of the act contemplated: I either shall not judge it reasonable to choose to do what I should otherwise so judge, or if I do pass the judgment, I shall also judge the conception of duty applied in it to be illusory, no less than the conception of Freedom. So far I concede the Libertarian contention as to the demoralizing effect of Determinism, if held with a real force of conviction. But I think the cases are rare in which it is even on Determinist principles legitimate to conclude it to be certain—and not merely highly probable—that I shall deliberately choose to do what I judge to be unwise¹. Ordinarily the legitimate inference from a man's past experience, and from his general knowledge of human nature, would not go beyond a very strong probability that he would choose to do wrong: and a mere probability—however strong—that I shall not will to do right cannot be regarded by me in de-

¹ I think that in most cases when a man yields to temptation, judging that it is "no use trying to resist," he judges in semi-conscious self-sophistication, due to the influence of appetite or passion disturbing the process of reasoning. I do not doubt that this self-sophistication is likely to take a Determinist form in the mind of one who has adopted Determinism as a speculative opinion: but I see no reason for thinking that a Libertarian is not in equal danger of self-sophistication, though in his case it will take a different form. *E.g.* where a Determinist would reason "I certainly shall take my usual glass of brandy to-night, so there is no use resolving not to take it," the Libertarian's reasoning would be "I mean to leave off that brandy, but it will be just as easy to leave it off to-morrow as to-day; I will therefore have one more glass, and leave it off to-morrow."

liberation as a reason for not willing¹: while it certainly supplies a rational ground for willing strongly—just as a strong probability of any other evil supplies a rational ground for special exertions to avoid it. Indeed, I do not see why a Libertarian should not—equally with a Determinist—accept as valid, and find it instructive to contemplate, the considerations that render it probable that he will *not* choose to do right in any particular circumstances. In all ordinary cases, therefore, it does not seem to me relevant to ethical deliberation to determine the metaphysical validity of my consciousness of freedom to choose whatever I may conclude to be reasonable, unless the affirmation or negation of the Freedom of the Will somehow modifies my view of what it would be reasonable to choose to do if I could so choose.

I do not think that any such modification of view can be maintained, as regards the ultimate ends of rational action which, in Chap. I., I took as being commonly accepted. If Happiness, whether private or general, be taken as the ultimate end of action on a Libertarian view, the adoption of a Determinist view affords no ground for rejecting it: and if Perfection is in itself admirable and desirable, it surely remains equally so whether any individual's approximation to it is entirely determined by inherited nature and external influences, or not:—except so far as the notion of Perfection includes that of Free Will. Now Free Will is obviously not included in our common notions of physical and intellectual perfection: and it seems to me also not to be included in the common notions of the excellences of character which we call virtues: the manifestations of courage, temperance and justice do not become less admirable because we can trace their antecedents in a happy balance of inherited dispositions developed by a careful education².

¹ There is, however, a special case in which this probability may be indirectly a reason for not resolving to do what would otherwise be best; *i.e.* where this resolution would only be right if followed by subsequent resolutions. The problem thus presented is considered later pp. 75, 76.

² I should admit, indeed, that the ordinary notion of merit becomes inapplicable (see pp. 71, 72). But I do not see that Perfection is less an End to be aimed at, because we seem to regard its attainment as meritorious. The inapplicability of the notion of 'merit' to Divine action has never been felt to detract from the Perfection of the Divine Nature.

Can, then, the affirmation or negation of Free Will affect our view of the fittest means for the attainment of either end? In considering this we have to distinguish between the case of a connexion between means and end believed to exist on empirical or other scientific grounds, and the case where the belief in such connexion is an inference from the belief in a moral government of the world. According to the received view of the moral government of the world, the performance of Duty is the best means of attaining the agent's happiness largely through its expected consequences in another world, in which virtue will be rewarded and vice punished by God: if, then, the belief in the existence of God and the immortality of the soul is held to depend on the assumption of Free Will, this latter becomes obviously of fundamental ethical importance:—not, indeed, in determining a man's Duty, but in reconciling it with his Interest. This, I think, is what is really meant by most of the writers who hold that the denial of Free Will removes motives to the performance of Duty: and I admit the soundness of their conclusion, so far as the reasonableness of Duty rests on the egoistic-theological basis above mentioned. And, if it be granted (1) that the course of action conducive to an individual's Interest would be thought to diverge from his Duty, apart from theological considerations, and (2) that in the theological argument that removes this conflict Free Will is an indispensable assumption,—then and so far their contention must be admitted. But—though I do not think that it falls within the scope of this treatise to examine this piece of theological reasoning—I may point out that an important section of theologians who have held the belief in the moral government of the world in its intensest form have been Determinists¹.

If we confine our attention to such connexion between means and ends as is scientifically cognizable, it does not appear that an act now deliberated on can be less or more a

¹ My own view is that the assumption of Free Will removes some difficulties in the way of the acceptance of the moral government of the world, but introduces a new difficulty of a formidable kind: since it is difficult to conceive a world to be thoroughly under government, in which an indefinite number of human free wills are operating as original causes.

means to any ulterior end, because it is predetermined. It may however be urged that in considering how we ought to act in any case, we have to take into account the probable future actions of others, and also of ourselves; and that with regard to these it is necessary to decide the question of Free Will, in order that we may know whether the future is capable of being predicted from the past. But here, again, it seems to me that no definite practical consequences would logically follow from this decision. For however far we may go in admitting Free Will as a cause, the actual operation of which may falsify the most scientific forecasts of human action, still since it is *ex hypothesi* an absolutely unknown cause, our recognition of it cannot lead us to modify any such forecasts: at most, it can only affect our reliance on them.

We may illustrate this by an imaginary extreme case. Suppose we were somehow convinced that all the planets were endowed with Free Will, and that they only maintained their periodic motions by the continual exercise of free choice, in resistance to strong centrifugal or centripetal inclinations. Our general confidence in the future of the solar system might reasonably be impaired, though it is not easy to say how much¹: but the details of our astronomical calculations would be clearly unaffected: the free wills could in no way be taken as an element in the reckoning. And the case would be similar, I suppose, in the forecast of human conduct, if psychology and sociology should ever become exact sciences. At present, however, they are so far from being such that this additional element of uncertainty can hardly have even any emotional effect.

To sum up, we may say that, in so far as we reason to any definite conclusions as to what the future actions of ourselves or others will be, we must consider them as determined by unvarying laws: if they are not completely so determined our reasoning is *pro tanto* liable to error: but no other is open to us. While on the other hand, when we are endeavouring to ascertain (on any principles) what choice it is reasonable to make be-

¹ In order to determine this we should require first to settle another disputed question, as to the general reasonableness of our expectation that the future will resemble the past.

tween two alternatives of present conduct, Determinist conceptions are as irrelevant as they are in the former case inevitable. And from neither point of view does it seem practically important, for the general regulation of conduct, to decide the metaphysical question at issue in the Free-will Controversy—unless we pass—as I do not propose to pass—from Ethics into Theology, and rest the reconciliation of Duty and Interest on a theological argument that requires the assumption of Free Will.

§ 4. So far I have been arguing that the adoption of Determinism will not—except in certain exceptional circumstances or on certain theological assumptions—reasonably modify a man's view of what it is right for him to do or his reasons for doing it. It may however be said that,—granting the reasons for right action to remain unaltered—still the motives that prompt to it will be weakened; since a man will not feel *remorse* for his actions, if he regards them as necessary results of causes anterior to his personal existence. I admit that an important element of the sentiment of remorse—as a fact of ordinary experience—depends on an implicit assumption of Free Will; and that a feeling different in quality is likely gradually to take its place in the mind of a convinced Determinist. Still I do not see why the imagination of a Determinist should not be as vivid, his sympathy as keen, his love of goodness as strong as a Libertarian's: and I therefore see no reason why dislike for his own shortcomings and for the mischievous qualities of his character which have caused bad actions in the past should not be as effective a spring of moral improvement as the sentiment of remorse would be. For it appears to me that men in general take at least as much pains to cure defects in their circumstances, organic defects, and defects of intellect—which cause them no remorse—as they do to cure moral defects; so far as they consider the former to be no less mischievous and no less removable than the latter.

This leads me to the consideration of the special question that I reserved as to the effect of Determinist doctrines on the allotment of punishment and reward. For I admit that, strictly speaking, the recognition of good and ill-desert in others depends—just as remorse—on the assumption of Free Will: that, in fact, “responsibility,” “desert” and similar terms

have to be used, if at all, in new significations by Determinists. And I admit that Justice as commonly understood implies the due requital of good and ill-desert. I shall, however, when I come to examine in detail the current conception of Justice¹, endeavour to shew that this admission can hardly have any practical effect; since it is practically impossible to be guided, either in remunerating services or in punishing mischievous acts, by any other considerations than those which the Determinist interpretation of desert would include. For instance, the treatment of legal punishment as deterrent and reformatory rather than retributive seems to be forced upon us by the practical exigences of social order and wellbeing—quite apart from any Determinist philosophy². Similarly, as regards the expression of moral praise and blame,—I admit that the sentiments which prompt such expression must tend in the mind of a convinced Determinist to have a character somewhat different from that which they at present have in most minds, as the desire to encourage good and prevent bad conduct takes the place of a desire to requite the one or the other: but I see no reason why the Determinist species of such sentiments should not be as effective in promoting virtue and social wellbeing as the Libertarian species.

§ 5. It is, however, of obvious practical importance to ascertain how far the power of the will (whether metaphysically free or not) actually extends: for this defines the range within which ethical judgments are in the strictest sense applicable. This inquiry is quite independent of the question of metaphysical freedom; we might state it in Determinist terms as an inquiry into the range of effects which it would be possible to cause by human volition, provided that adequate motives are not wanting. These effects seem to be mainly of three kinds: first, changes in the external world consequent upon muscular contractions: secondly, changes in the train of ideas and feelings that constitutes our conscious life: and thirdly,

¹ See Book III. ch. v.

² Thus we find it necessary to punish negligence, when its effects were very grave, even when we cannot trace it to wilful disregard of duty; and to punish rebellion and assassination none the less although we know that they were prompted by a sincere desire to serve God or to benefit mankind.

changes in the tendencies to act hereafter in certain ways under certain circumstances.

I. The sphere of volitional causation is by some confined entirely to such events as can be produced by muscular contractions: and certainly these constitute the most obvious and prominent part of it. As regards these, it is sometimes said that it is properly the muscular contraction that we will, and not the more remote effects: for these require the concurrence of other causes, and therefore we can never be absolutely certain that they will follow. But no more is it certain, strictly speaking, that the muscular contraction will follow, since our limb may be paralysed, &c. And hence some say that the immediate object of the will is some molecular change in the motor nerves. And this is no doubt an inseparable concomitant of such volitions: but we are never thinking of our motor nerves and their changes, nor indeed commonly of the muscular contractions that follow them: and therefore it seems a misuse of terms to describe either as the 'object' of the mind in willing: since it is always some more remote effect which we consciously will and intend. Still of almost all¹ effects of our will on the external world some contraction of our muscles is an indispensable antecedent: and when that is over our part in the causation is completed.

II. We can control to some extent our thoughts and feelings. We cannot indeed directly summon or dismiss any thought or state of consciousness: and in the case of emotion an important part of what we commonly call 'control of feeling' comes under the head just discussed. Our control over our muscles enables us to keep down the expression of the feeling and to resist its promptings to action: and as the giving free vent to a feeling tends, generally speaking, to sustain and prolong it, this muscular control amounts to a certain power over the emotion. But there is not the same connexion between our muscular system and our thoughts: and yet experience shews that most men (though some, no doubt, much more than others) can voluntarily determine the direction of their

¹ It does not seem important, from an ethical point of view, to discuss exceptional physical effects of volition; such as effects on organic processes other than muscular.

thoughts, and pursue at will a given line of meditation. In such cases, what effort of will effects seems to be the concentration of our consciousness on a part of that which is present to it, so that this part grows more vivid and clear, while the rest tends to become obscure and ultimately to vanish. Frequently this voluntary exertion is only needed to initiate a train of ideas, which is afterwards continued without effort: as in recalling a series of past events or going through a familiar train of reasoning. By such concentration we can free ourselves of many thoughts and feelings upon which we do not wish to dwell: but our power to do this is very limited, and if the feeling be strong and its cause persistent, it requires a very unusual effort of will to banish it thus.

III. The effect of volition, however, to which I especially wish to direct the reader's attention is the alteration in men's tendencies to future action which must be assumed to be a consequence of general resolutions as to future conduct, so far as they are effective. Even a resolution to do a particular act—if it is worth while to make it, as experience shews it to be—must be supposed to produce a change of this kind in the person who makes it: it must somehow modify his present tendencies to act in a certain way on a foreseen future occasion. But it is in making general resolutions for future conduct that it is of most practical importance for us to know what is within the power of the will. Let us take an example. A man has been in the habit of drinking too much brandy nightly: one morning he resolves that he will do so no more. In making this resolve he acts under the belief that by a present volition he can so far alter his habitual tendency to indulgence in brandy, that some hours hence he will resist the full force of his habitual craving for the stimulant. Now whether this belief is well or ill-founded is not the question usually discussed between Determinists and Libertarians: they rather debate whether in taking the resolution the man is free or entirely determined by motives. At the same time the two questions are liable to be confused. It is sometimes vaguely thought that a belief in Free Will requires us to maintain that at any moment we can alter our habits to any extent by a sufficiently strong exertion. And no doubt most commonly when we make such efforts,

we believe at the moment that they will be completely effectual: we will to do something hours or days hence with the same confidence with which we will to do something immediately. But on reflection, no one, I think, will maintain that in such cases the future act appears to be in his power in the same sense as a choice of alternatives that takes effect immediately. Not only does continual experience shew us that such resolutions as to the future have a limited and too frequently an inadequate effect: but the common belief is really inconsistent with the very doctrine of Free Will that is thought to justify it: for if by a present volition I can fully determine an action that is to take place some hours hence, when the time comes to do that act in I shall find myself no longer free. We must therefore accept the conclusion that each such resolve has only a limited effect: and that we cannot know when making it how far this effect will exhibit itself in the performance of the act resolved upon. At the same time it can hardly be denied that such resolves sometimes succeed in breaking old habits: and even when they fail to do this, they often substitute a painful struggle for smooth and easy indulgence. Hence it is reasonable to suppose that they always produce some effect in this direction; whether they operate by causing new motives to present themselves on the side of reason, when the time of inner conflict arrives; or whether they directly weaken the impulsive force of habit in the same manner as an actual breach of custom does, though in an inferior degree¹.

If this account of the range of volition be accepted, it will, I trust, dispel any lingering doubts which the argument of the preceding section, as to the practical unimportance of

¹ It should be observed that the same kind of change is sometimes brought about, without volition, by a powerful emotional shock, due to extraneous causes: and hence it might be inferred that in all cases it is a powerful impression of an emotional kind that produces the effect: and that the will is only concerned in concentrating our attention on the benefits to be gained or evils to be avoided by the change of habit, and so intensifying the impression of these. But though this kind of voluntary contemplation is a useful auxiliary to good resolutions, it does not seem to be this effort of will that constitutes the resolution: we can clearly distinguish the two. Hence this third effect of volition cannot be resolved into the second, but must be stated separately.

the Free Will controversy, may have left in the reader's mind. For it may have been vaguely thought that while on the Determinist theory it would be wrong, in certain cases, to perform a single act of virtue if we had no ground for believing that we should hereafter duly follow it up; on the assumption of Freedom we should boldly do always what would be best if consistently followed up, being conscious that such consistency is in our power. But the supposed difference vanishes, if it be admitted that by any effort of resolution at the present moment we can only produce a certain limited effect upon our tendencies to action at some future time, and that immediate consciousness cannot tell us that this effect will be adequate to the occasion, nor indeed how great it will really prove to be. For the most extreme Libertarian must then allow that before pledging ourselves to any future course of action we ought to estimate carefully, from our experience of ourselves and general knowledge of human nature, what the probability is of our keeping present resolutions in the circumstances in which we are likely to be placed. It is no doubt morally most important that we should not tranquilly acquiesce in any weakness or want of self-control: but the fact remains that such weakness is not curable by a single volition: and whatever we can do towards curing it by any effort of will at any moment, is as clearly enjoined by reason on the Determinist theory as it is on the Libertarian. On neither theory is it reasonable that we should deceive ourselves as to the extent of our weakness, or ignore it in the forecast of our conduct, or suppose it more easily remediable than it really is.

CHAPTER VI.

ETHICAL PRINCIPLES AND METHODS.

§ 1. THE results of the three preceding chapters may be briefly stated as follows.

The aim of Ethics is to systematize and free from error the apparent cognitions that most men have of the rightness or reasonableness of conduct, whether the conduct be considered as right in itself, or as the means to some end commonly conceived as ultimately reasonable¹. These cognitions are normally accompanied by emotions of various kinds, known as "moral sentiments:" but an ethical judgment cannot be explained as affirming merely the existence of such a sentiment: indeed it is an essential characteristic of a moral feeling that it is bound up with an apparent cognition of something more than mere feeling. Such cognitions, again, I have called 'dictates,' or 'imperatives'; because, in so far as they relate to conduct on which one is deliberating, they are accompanied by a certain impulse to do the acts recognized as right. Provided this impulse is effective in producing right volition, it is not of primary importance for ethical purposes to determine the exact characteristics of the emotional states that precede such volitions. And this remains true even if the force actually operating on his will is mere desire for the pleasures that he foresees will attend right conduct, or aversion to the pains that will

¹ As I have before said, the applicability of a method for determining right conduct relatively to an ultimate end—whether Happiness or Perfection—does not necessarily depend on the acceptance of the end as prescribed by reason: it only requires that it should be in some way adopted as ultimate and paramount. I have, however, confined my attention in this treatise to ends which are widely accepted as reasonable: and I shall afterwards endeavour to exhibit the self-evident practical axioms which appear to me to be implied in this acceptance. Cf. *post*, Book III. c. 13.

result from doing wrong: though we observe that in this case his action does not correspond to our common notion of strictly virtuous conduct: and though there seems to be no ground for regarding such desires and aversions as the sole, or even the normal, motives of human volitions. Nor, again, is it generally important to determine whether we are always, metaphysically speaking, 'free' to do what we clearly see to be right. What I 'ought' to do, in the strictest use of the word 'ought,' is always 'in my power,' in the sense that there is no obstacle to my doing it except absence of adequate motive; and it is ordinarily impossible for me, in deliberation, to regard such absence of motive as a reason for not doing what I otherwise judge to be reasonable.

What then do we commonly regard as valid ultimate reasons for acting or abstaining? This, as was said, is the starting point for the discussions of the present treatise: which is not primarily concerned with proving or disproving the validity of any such reasons, but rather with the critical exposition of the different 'methods'—or rational procedures for determining right conduct in any particular case—which are logically connected with the different ultimate reasons widely accepted. In the first chapter we found that such reasons were supplied by the notions of Happiness and Perfection (including Virtue or Moral Perfection as a prominent element), regarded as ultimate ends, and Duty as prescribed by unconditional rules. This threefold difference in the conception of the ultimate reason for conduct corresponds to what seem the most fundamental distinctions that we apply to human existence; the distinction between the conscious being and the stream of conscious experience, and the distinction (within this latter) of Action and Feeling. For Perfection is thought to be the goal of the development of a human being, considered as a permanent entity; while by Duty, we mean the kind of Action that we think ought to be done; and similarly by Happiness or Pleasure we mean an ultimately desired or desirable kind of Feeling. It may seem, however, that these notions by no means exhaust the list of reasons which are widely accepted as ultimate grounds of action. Many religious persons think that the highest reason for doing anything is that it is God's Will: while

to others 'Self-realization' or 'Self-development,' and to others, again, 'Life according to nature' appear the really ultimate ends. And it is not hard to understand why conceptions such as these are regarded as supplying deeper and more completely satisfying answers to the fundamental question of Ethics, than those before named: since they do not merely represent 'what ought to be,' as such; they represent it in an apparently simple relation to what actually is. God, Nature, Self, are the fundamental facts of existence; the knowledge of what will accomplish God's Will, what is 'according to Nature,' what will realize the true Self in each of us, would seem to solve the deepest problems of Metaphysics as well as of Ethics. But just because these notions combine the ideal with the actual, their proper sphere belongs not to Ethics as I define it, but to Philosophy—the central and supreme study which is concerned with the relations of all objects of knowledge. The introduction of these notions into Ethics is liable to bring with it a fundamental confusion between "what is" and "what ought to be," destructive of all clearness in ethical reasoning: and if this confusion is avoided, the strictly ethical import of such notions, when made explicit, appears always to lead us to one or other of the methods previously distinguished.

There is least danger of confusion in the case of the theological conception of 'God's Will;' since here the connexion between 'what is' and 'what ought to be' is perfectly clear and explicit. The content of God's Will we conceive as presently existing, in idea: its actualization is the end to be aimed at. There is indeed a difficulty in understanding how God's Will can fail to be realized, whether we do right or wrong: or how, if it cannot fail to be realized in either case, its realization can give the ultimate motive for doing right. But this difficulty it belongs to Theology rather than Ethics to solve. The practical question is, assuming that God wills in a special sense what we ought to do, how we are to ascertain this in any particular case. This must be either by Revelation or by Reason, or by both combined. If an external Revelation is proposed as the standard, we are obviously carried beyond the range of our science; on the other hand, when we try to ascertain by reason the Divine Will, the conception seems to present itself as a

common form under which a religious mind is disposed to regard whatever method of determining conduct it apprehends to be rational; since we cannot know any act to be in accordance with the Divine Will, which we do not also, by the same exercise of thought, know to be dictated by reason. Thus, commonly, it is either assumed that God desires the happiness of men, in which case our efforts should be concentrated on its production: or that He desires their perfection and that that should be our end: or that whatever His end may be (into which perhaps we have no right to inquire) His Laws are immediately cognizable, being in fact the first principles of Intuitional Morality. Or perhaps it is explained that God's Will is to be learnt by examining our own constitution or that of the world we are in: so that 'Conformity to God's Will' seems to resolve itself into 'Self-realization,' or 'Life according to nature.' In any case, this conception, however important it may be in supplying new motives for doing what we believe to be right, does not—apart from Revelation—suggest any special criterion of rightness.

§ 2. Let us pass to consider the notions 'Nature,' 'Natural,' 'Conformity to Nature.' I assume—in order to obtain a principle distinct from 'Self-realization,'¹—that the 'Nature' to which we are to conform is not each one's own individual nature, but human nature generally, considered either apart from or in relation to its environment: that we are to find the standard of right conduct in a certain type of human existence which we can somehow abstract from observation of actual human life. Now in a certain sense every rational man must, of course, "conform to nature;" that is, in aiming at any ends, he must adapt his efforts to the particular conditions of his existence, physical and psychical. But if he is to go beyond this, and conform to 'Nature' in the adoption of an ultimate end or paramount standard of right conduct, it must be on the basis—if not of strictly Theological assumptions, at any rate—of the more or less definite recognition of Design

¹ The notion of 'Self-realization' will be more conveniently examined in the following chapter: where I shall distinguish different interpretations of the term 'Egoism,' which I have taken to denote one of the three principal species of ethical method.

exhibited in the empirically known world. If we find no design in nature, if the complex processes of the world known to us through experience are conceived as an aimless though orderly drift of change, the knowledge of these processes and their laws may indeed limit the aims of rational beings, but I cannot conceive how it can determine the ends of their action, or be a source of unconditional rules of duty. And in fact those who use 'natural' as an ethical notion do commonly suppose that by contemplating the actual play of human impulses, or the physical constitution of man, or his social relations, we may find principles for determining positively and completely the kind of life he was designed to live. I think, however, that every attempt thus to derive 'what ought to be' from 'what is' palpably fails, the moment it is freed from fundamental confusions of thought. For instance, suppose we seek practical guidance in the conception of human nature regarded as a system of impulses and dispositions, we must obviously give a special precision to the meaning of "natural": since in a sense, as Butler observes, any impulse is natural, but it is manifestly idle to bid us follow Nature in this sense: for the question of duty is never raised except when we are conscious of a conflict of impulses, and wish to know which to follow. Nor does it help us to say with Butler that the supremacy of Reason is Natural, as we start by assuming that we are to do what Reason prescribes, and that this is conformity to Nature, and so our line of thought would become circular: the Nature that we are to follow must be distinguished from our Practical Reason, if it is to become a guide to it. How then are we to distinguish 'natural impulses'—in the sense in which they are to guide rational choice—from the unnatural? Those who have occupied themselves with this distinction seem generally to have interpreted the Natural to mean either the *common* as opposed to the rare and exceptional, or the *original* as opposed to what is later in development; or, negatively, what is not the effect of human volition. But I have never seen any ground for assuming that Nature abhors the exceptional, or prefers the earlier in time to the later; and when we take a retrospective view of the history of the human race, we find that some impulses which all admire, such as the

love of knowledge and enthusiastic philanthropy, are both rarer and later in their appearance than others which all despise. Again, it is obviously unwarrantable to eschew as unnatural and opposed to the Divine design all such impulses as have been produced in us by the institutions of society, or our use of human arrangements and contrivances, or that result in any way from the deliberate action of our fellow-men : for this were arbitrarily to exclude society and human action from the scope of Nature's purposes. And besides it is clear that many impulses so generated are auxiliary to morality and in other ways beneficial : and though others no doubt are pernicious and misleading, it seems that we can only distinguish these latter from the former by taking note of their effects, and not by any precision that reflection can give to the notion of 'natural.' If, again, we fall back upon a more physical view of our nature and endeavour to ascertain for what end our corporeal frame was constructed, we find that such contemplation determines very little. We can infer from our nutritive system that we are intended to take food, and similarly that we are to exercise our various muscles in some way or other, and our brain and organs of sense. But this carries us a very trifling way, for the practical question almost always is, not whether we are to use our organs or leave them unused, but to what extent or in what manner we are to use them : and it does not appear that a definite answer to this question can ever be elicited, by a logical process of inference, from observations of the human organism, and the actual physical life of men.

If, finally, we consider man in his social relations—as father, son, neighbour, citizen—and endeavour to determine the "natural" rights and obligations that attach to such relations, we find that the conception 'natural' presents a problem and not a solution. To an unreflective mind what is customary in social relations usually appears natural : but no reflective person is prepared to lay down "conformity to custom" as a fundamental moral principle : the problem, then, is to find in the rights and obligations established by custom in a particular society at a particular time an element that has a binding force beyond what mere custom can give. And this problem can only be solved by reference to the ultimate good of social existence—

whether conceived as happiness or as perfection—or by appealing to some intuitively known principle of social duty, other than the principle of aiming at the happiness or perfection of society.

Nor, again, does it help us to adopt the more modern view of Nature, which regards the organic world as exhibiting, not an aggregate of fixed types, but a continuous and gradual process of changing life. For granting that this 'evolution'—as the name implies—is not merely a process from old to new, but a progress from less to more of certain definite characteristics; it is surely absurd to maintain that we ought *therefore* to take these characteristics as Ultimate Good, and make it our whole endeavour to accelerate the arrival of an inevitable future. That whatever is to be will be better than what is, we all hope; but there seems to be no more reason for summarily identifying 'what ought to be' with 'what certainly will be,' than for finding it in 'what commonly is,' or 'what originally was.'

On the whole, it appears to me that no definition that has ever been offered of the Natural exhibits this notion as really capable of furnishing an independent ethical first principle. And no one maintains that 'natural' like 'beautiful' is a notion that though indefinable is yet clear, being derived from a simple unanalysable impression. Hence I see no way of extracting from it a definite practical criterion of the rightness of actions.

§ 3. The discussion in the preceding section will have shewn that not all the different views that are taken of the ultimate reason for doing what is concluded to be right lead to practically different methods of arriving at this conclusion. Indeed we find that almost any method may be connected with almost any ultimate reason by means of some—often plausible—assumption. Hence arises difficulty in the classification and comparison of ethical systems; since they often appear to have different affinities according as we consider Method or Ultimate Reason. In my treatment of the subject, practical difference of Method is taken as the paramount consideration: and it is on this account that I have treated the view in which Perfection is taken to be the Ultimate End as a variety of the Intuitionism which determines right conduct by reference to axioms of duty intuitively known; while I have made as marked a separation

as possible between Epicureanism or Egoistic Hedonism, and the Universalistic or Benthamite¹ Hedonism to which I propose to restrict the term Utilitarianism.

I am aware that these two latter methods are commonly treated as closely connected: and it is not difficult to find reasons for this. In the first place, they agree in prescribing actions as means to an end distinct from, and lying outside the actions; so that they both lay down rules which are not absolute but relative, and only valid if they conduce to the end. Again, the ultimate end is according to both methods the same in quality, *i.e.* pleasure; or, more strictly, the maximum of pleasure attainable, pains being subtracted. Besides, it is of course to a great extent true that the conduct recommended by the one principle coincides with that inculcated by the other. Though it would seem to be only in an ideal polity that 'self-interest well understood' leads to the perfect discharge of all social duties, still, in a tolerably well-ordered community it prompts to the fulfilment of most of them, unless under very exceptional circumstances. And, on the other hand, a Universalistic Hedonist may reasonably hold that his own happiness is that portion of the universal good which it is most in his power to promote, and which therefore is most especially entrusted to his charge. And the practical blending of the two systems is sure to go beyond their theoretical coincidence. It is much easier for a man to move in a sort of diagonal between Egoistic and Universalistic Hedonism, than to be practically a consistent adherent of either. Few men are so completely selfish, whatever their theory of morals may be, as not occasionally to seek the general good of some smaller or larger community from natural sympathetic impulse unsupported by Epicurean calculation. And probably still fewer are so resolutely unselfish as never to find "all men's good" in their own with rather too ready conviction.

Further, from Bentham's psychological doctrine, that every human being always does aim at his own greatest apparent happiness, it seems to follow that it is useless to point out to a man the conduct that would conduce to the general happiness, unless you convince him at the same time that it would

¹ See note at the end of the chapter.

conduce to his own. Hence on this view, egoistic and universalistic considerations must necessarily be combined in any practical treatment of morality: and this being so, it was perhaps to be expected that Bentham¹ or his disciples would go further, and attempt to base on the Egoism which they accept as inevitable the Universalistic Hedonism which they approve and inculcate. And accordingly we find that J. S. Mill does try to establish a logical connexion between the psychological and ethical principles which he holds in common with Bentham, and to convince his readers that because each man naturally seeks his own happiness, therefore he ought to seek the happiness of other people².

Nevertheless, it seems to me undeniable that the practical affinity between Utilitarianism and Intuitionism, is really much greater than that between the two forms of Hedonism. My grounds for holding this will be given at length in subsequent chapters. Here I will only observe that many moralists who have maintained as practically valid the judgments of right and wrong which the Common Sense of mankind seems intuitively to enunciate, have yet regarded General Happiness as an end to which the rules of morality are the best means, and have held that these rules were implanted by Nature or revealed by God for the attainment of this end. Such a belief implies that, though I am bound to take, as *my* ultimate standard in acting, conformity to a rule which is for me absolute, still the Divine and (we may say) *intrinsic* reason for the rule laid down is Utilitarian. On this view, the *method* of Utilitarianism is certainly rejected: the connexion between right action and happiness is not ascertained by a process of reasoning. But we can hardly say that the Utilitarian principle is altogether rejected: rather the limitations of the human reason are supposed to prevent it from apprehending adequately the real connexion between the true principle and the right rules of conduct. This connexion, however, has always been to a large extent recognized by all reflective persons. Indeed so clear is it that in most cases the observance of the commonly received

¹ See note at the end of the chapter.

² We shall have occasion to consider Mill's argument on this point in a subsequent chapter. Cf. *post*, Book III, ch. xiii.

moral rules tends to render human life tranquil and happy, that even moralists (as Whewell) who are most strongly opposed to Utilitarianism have, in attempting to exhibit the "necessity" of moral rules, been led to dwell on utilitarian considerations.

And during the first period of ethical controversy in modern England, after the audacious enunciation of Egoism by Hobbes had roused in real earnest the search for a philosophical basis of morality, Utilitarianism appears in friendly alliance with Intuitionism. It was not to supersede but to support the morality of Common Sense, against the dangerous innovations of Hobbes, that Cumberland declared "the common good¹ of all Rationals" to be the end to which moral rules were the means. We find him quoted with approval by Clarke, who is commonly taken to represent Intuitionism in an extreme form. Nor does Shaftesbury, in introducing the theory of a "moral sense," seem to have dreamt that it could ever impel us to actions not clearly conducive to the Good¹ of the Whole: and his disciple Hutcheson expressly identified its promptings with those of Benevolence. Butler, I think, was our first writer who dwelt on the discrepancies between Virtue as commonly understood and "conduct likeliest to produce an overbalance of happiness²". When Hume presented Utilitarianism as a mode of explaining current morality, it was seen or suspected to have a partially destructive tendency. But it was not till the time of Paley and Bentham that it was offered as a method for determining conduct, which was to overrule all traditional precepts and supersede all existing moral sentiments. And even this final antagonism relates rather to theory and method than to practical results: practical conflict, in ordinary human minds, is mainly between Self-interest and Social Duty however

¹ It should be observed that neither Cumberland nor Shaftesbury uses the term "Good" (substantive) in a purely and exclusively hedonistic sense. But Shaftesbury uses it mainly in this sense: and Cumberland's "Good" includes Happiness as well as Perfection.

² See Dissertation II. *Of the Nature of Virtue* appended to the *Analogy*. It may be interesting to notice a gradual change in Butler's view on this important point. In the first of his Sermons on Human Nature, published some years before the *Analogy*, he does not notice, any more than Shaftesbury and Hutcheson, any possible want of harmony between Conscience and Benevolence. A note to Sermon XII., however, seems to indicate a stage of transition between the view of the first Sermon and the view of the Dissertation.

determined. Indeed from a practical point of view Egoism and Utilitarianism may fairly be regarded as extremes between which the Common-Sense morality is a kind of *media via*. For this latter is commonly thought to leave a man free to pursue his own happiness under certain definite limits and conditions: whereas the "greatest happiness of the greatest number" seems to self-love a principle more oppressive from the comprehensive, indefinite, and unceasing character of its exactions. And thus, as Mill remarks, Utilitarianism is sometimes attacked from two precisely opposite sides: from a confusion with Egoistic Hedonism it is called base and grovelling: while at the same time it is more plausibly charged with setting up too high a standard of unselfishness and making exaggerated demands on human nature.

A good deal remains to be said, in order to make the principle and method of Utilitarianism perfectly clear and explicit: but it seems best to defer this till we come to the investigation of its details. It will be convenient to take this as the final stage of our examination of methods. For on the one hand it is simpler that the discussion of Egoistic should precede that of Universalistic Hedonism: and on the other, it seems desirable that we should obtain in as exact a form as possible the enunciations of Intuitive Morality, before we compare these with the results of the more doubtful and difficult calculations of utilitarian consequences.

In the remaining chapters of this Book I shall endeavour to remove certain ambiguities as to the general nature and relations of the other two methods, as designated respectively by the terms Egoism and Intuitionism, before proceeding to the fuller examination of them in Books II. and III.

NOTE.—I have called the ethical doctrine that takes universal happiness as the ultimate end and standard of right conduct by the name of Bentham, because the thinkers who have chiefly taught this doctrine in England during the present century have referred it to Bentham as their master. And it certainly seems to me clear—though Mr Bain (cf. *Mind*, January, 1883, p. 48) appears to doubt it—that Bentham adopted this doctrine explicitly, in its most comprehensive scope, at the earliest stage in the formation of his opinions; nor do I think that he ever consciously abandoned or qualified it. We find him writing in his common-place book, in 1773—4 (cf.

Works, Bowring's edition, vol. x. p. 70), that Helvetius had "established a standard of rectitude for actions";—the standard being that "a sort of action is a right one, when the tendency of it is to augment the mass of happiness in the community." And we find him writing fifty years later (cf. *Works*, vol. x. p. 79) the following account of his earliest view, in a passage which contains no hint of later dissent from it:—"By an early pamphlet of Priestley's...light was added to the warmth. In the phrase 'the greatest happiness of the greatest number,' I then saw delineated, for the first time, a plain as well as a true standard for whatever is right or wrong...in human conduct, *whether in the field of morals or of politics.*"

At the same time I must admit that in other passages Bentham seems no less explicitly to adopt Egoistic Hedonism as the method of 'private Ethics,' as distinct from legislation: and in his posthumous 'Deontology' the two principles appear to be reconciled by the doctrine, that it is always the individual's true interest, even from a purely mundane point of view, to act in the manner most conducive to the general happiness. This latter proposition—which I regard as erroneous—is not, indeed, definitely put forward in any of the treatises published by Bentham in his lifetime, or completely prepared by him for publication: but it may be inferred from his common-place book that he held it (see his *Works*, Vol. x. pp. 560, 561).

CHAPTER VII.

EGOISM AND SELF-LOVE.

§ 1. IN the preceding chapters I have used the term "Egoism," as it is most commonly used, to denote a system which prescribes actions as means to the end of the individual's happiness or pleasure. The ruling motive in such a system is commonly said to be "self-love." But both terms admit of other interpretations, which it will be well to distinguish and set aside before proceeding further.

For example, the term "egoistic" is ordinarily and not improperly applied to the basis on which Hobbes attempted to construct morality; and on which alone, as he held, the social order could firmly rest, and escape the storms and convulsions with which it seemed to be menaced from the vagaries of the unenlightened conscience. But pure egoistic hedonism, as I shall hereafter shew, cannot furnish a solid basis for such social construction: accordingly we find that it is not "self-love" in Butler's sense—the object of which is the individual's pleasure—but "self-preservation," which determines the first of those precepts of rational egoism which Hobbes calls "Laws of Nature;" and in the development of his system we often find that it is Preservation rather than Pleasure that he has in view. Thus he considers social rules to be enjoined by (egoistic) Reason on the individual as "articles of peace:" but in determining the very important question, when the same egoistic reason will prompt the individual *not* to conform to his articles of peace, he decides that such non-conformity is justifiable at

the point at which submission would tend to interfere—not with his pleasure, but—with his life and freedom of action; *i.e.* “when death or imprisonment are threatened” by society.

Again, in Spinoza’s view the principle of rational action is necessarily egoistic, and is (as with Hobbes) the impulse of self-preservation. The individual mind, says Spinoza, like everything else, strives so far as it is able to continue in its state of being: indeed this effort is its very essence. It is true that the object of this impulse cannot be separated from pleasure or joy: because pleasure or joy is “a passion in which the soul passes to higher perfection.” Still it is not at Pleasure that the impulse primarily aims, but at the mind’s Perfection or Reality: as we should now say, at Self-development. Of this, according to Spinoza, the highest form consists in a clear comprehension of all things in their necessary order as modifications of the one Divine Being, and that willing acceptance of all which springs from this comprehension. In this state the mind is purely active, without any admixture of passion or passivity: and thus its essential nature is realized or actualized to the greatest possible degree.

We perceive that this is the notion of self-realization as defined not only *by* but *for* a philosopher: and that it would mean something quite different in the case of a man of action—such, for example, as the reflective dramatist of Germany introduces exclaiming:

Ich kann mich nicht
Wie so ein Wortheld, so ein Tugend-Schwätzer
An meinem Willen wärmen, und Gedanken .
Wenn ich nicht wirke mehr, bin ich vernichtet¹.

The artist again often contemplates his production of the beautiful as a realization of self: and moralists of a certain turn of mind, in all ages, have similarly regarded the sacrifice of inclination to duty as the highest form of self-development; and held that true self-love prompts us always to obey the commands issued by the governing principle—Reason or Conscience—within us, as in such obedience, however painful, we shall be realizing our truest self.

¹ Schiller’s *Wallenstein*.

We see, in short, that the term Egoism, as it merely implies that some reference to self is made in laying down first principles of conduct, does not really indicate in any way the substance of such principles. For all our impulses, high and low, sensual and moral alike, are so far similarly related to self, that—except when two or more impulses come into conscious conflict—we tend to identify ourselves with each as it arises. Thus self-consciousness may be prominent in yielding to any impulse: and egoism, in so far as it merely implies such prominence, is a notion equally applicable to all varieties of external behaviour, and a common form into which any moral system may be thrown.

It may be said, however, that we do not, properly speaking, ‘develope’ or ‘realize’ self by yielding to the impulse which happens to be predominant in us; but by exercising, each in its due place and proper degree, all the different faculties, capacities, and propensities, of which our nature is made up. But here there is an important ambiguity. What do we mean by ‘due proportion and proper degree’? These terms may imply an ideal, into conformity with which the individual mind has to be trained, by restraining some of its natural impulses and strengthening others, and developing its higher faculties rather than its lower: or they may merely refer to the original combination and proportion of tendencies in the character with which each is born; to this, it may be meant, we ought to adapt as far as possible the circumstances in which we place ourselves and the functions which we choose to exercise, in order that we may “be ourselves,” “live our own life,” &c. According to the former interpretation rational Self-development is merely another term for the pursuit of Perfection for oneself: while in the latter sense it hardly appears that Self-development (when clearly distinguished) is really put forward as an absolute end, but rather as a means to happiness; for supposing a man to have inherited propensities clearly tending to his own unhappiness, no one would recommend him to develope these as fully as possible, instead of modifying or subduing them in some way. Whether actually the best way of seeking happiness is to give free play to one’s nature, we will hereafter consider in the course of our examination of Hedonism.

On the whole, then, I conclude that the notion of Self-realization is to be avoided in a treatise on ethical method, on account of its indefiniteness: and for a similar reason we must discard a common account of Egoism which describes its ultimate end as the 'good' of the individual: for the term 'good' really contains undeveloped (but therefore unreconciled) all possible views of the ultimate end of rational conduct. Indeed it may be said that Egoism in this sense was assumed in the whole ethical controversy of ancient Greece. For when men inquired, "What is the Supreme Good?" they meant the supreme good for each individual inquirer¹, and assumed that this was for him the right and proper end of action. But the question still remained open whether it was Pleasure or Virtue, or anything else, that was intrinsically Good or the Highest Good. Nor is the ambiguity removed if we follow Aristotle in confining our attention to the Good attainable in human life, and call this Well-being (*Εὐδαιμονία*). For we may still argue with the Stoics, that virtuous or excellent actions and not pleasures are the elements of which true human Well-being is composed. Indeed Aristotle himself adopts this view, so far as to determine the details of Well-being accordingly: though he does not, with the Stoics, regard the pursuit of Virtue and that of Pleasure as competing alternatives, holding rather that the "best pleasure" is an inseparable concomitant of the most excellent action. Even the English term Happiness is not free from a similar ambiguity². It seems, indeed, to be commonly used in

¹ I shall afterwards try to explain how it comes about that, in modern thought, the proposition 'My own Good is my only reasonable ultimate end' is not a mere tautology, even though we define 'Good' as that at which it is ultimately reasonable to aim. Cf. *post.* chap. ix. and Book III. chaps. xiii. xiv.

² Aristotle's selection of *εὐδαιμονία* to denote what he elsewhere calls "Human" or "Practicable" good, and the fact that, after all, we have no better rendering for *εὐδαιμονία* than "Happiness" or "Felicity," has caused his whole system to be misunderstood: so that he is often erroneously thought to have taught a doctrine resembling modern Hedonism. We may conjecture that it was not without doing some violence to common usage that Aristotle could bring his readers to understand by *εὐδαιμονία* that kind of Well-being that consists of Well-doing, and of which pleasure is not the element but the inseparable concomitant: and if the term "happiness" is used, it is almost impossible for the English reader to seize Aristotle's exact view. Thus when Stewart (*Philosophy of the Active and Moral Powers*, Book II. ch. 2) says that "by many of the best of the ancient moralists the whole of ethics was reduced

Bentham's way as convertible with Pleasure,—or rather as denoting that of which the constituents are pleasures—; and it is in this sense that I think it most convenient to use it. Sometimes, however, in ordinary discourse, the term is rather employed to denote a particular kind of agreeable consciousness, which is distinguished from and even contrasted with definite specific pleasures—such as the gratifications of sensual appetite or other keen and vehement desires—as being at once calmer and more indefinite: we may characterize it as the feeling which accompanies the normal activity of a “healthy mind in a healthy body,” and of which specific pleasures seem to be rather stimulants than elements. Sometimes, again—though, I think, with a more manifest divergence from common usage—“happiness” or “true happiness” is understood in a definitely non-hedonistic sense, as denoting results other than agreeable feelings of any kind¹.

§ 2. To be clear, then, we must particularize as the object of self-love, and End of the method which I have distinguished as Egoistic Hedonism, Pleasure, taken in its widest sense, as including every species of “delight,” “enjoyment,” or “satisfaction;” except so far as any particular species may be excluded by its incompatibility with some greater pleasures, or as necessarily involving concomitant or subsequent pains. It is thus that Self-love seems to be understood by Butler and other English moralists after him; as a desire of one's own pleasure generally, and of the greatest amount of it obtainable, from whatever source it may be obtained. In fact, it is upon this generality and comprehensiveness that the ‘authority’ and ‘reasonableness’ attributed to self-love in Butler's system are founded. For satisfaction or pleasure of some kind results from gratifying any impulse; thus when antagonistic impulses

to this question.. What is most conducive on the whole to our happiness?” the remark, if not exactly false, is certain to mislead his readers; since by Stewart as by most English writers “Happiness” is definitely conceived as consisting of “Pleasures” or “Enjoyments.”

¹ Thus Green (*Prolegomena to Ethics*, Book III. ch. iv. § 228) says, “it is the realization of those objects in which we are mainly interested, *not the succession of enjoyments which we shall experience in realizing them*, that forms the definite content of our idea of true happiness, so far as it has such content at all.” Cf also § 238.

compete for the determination of the Will, we are prompted by the desire for pleasure in general to compare the pleasures which we foresee will respectively attend the gratification of either impulse, and when we have ascertained which set of pleasures is the greatest, Self-love or the desire for pleasure in general reinforces the corresponding impulse. It is thus called into play whenever impulses conflict, and is therefore naturally regulative and directive (as Butler argues) of other springs of action. On this view, so far as Self-love operates, we merely consider the *amount* of pleasure or satisfaction: to use Bentham's illustration, "quantity of pleasure being equal, push-pin is as good as poetry."

This position, however, seems to many offensively paradoxical; and J. S. Mill¹ in his development of Bentham's doctrine thought it desirable to abandon it and to take into account differences in quality among pleasures as well as differences in degree. Now here we may observe, first, that it is quite consistent with the view quoted as Bentham's to describe some kinds of pleasure as inferior in quality to others, if by 'a pleasure' we mean (as is often meant) a whole state of consciousness which is only partly pleasurable; and still more if we take into view subsequent states. For many pleasures are not free from pain even while enjoyed: and many more have painful consequences. Such pleasures are, in Bentham's phrase, "impure:" and as the pain has to be set off as a drawback in valuing the pleasure, it is in accordance with strictly quantitative measurement of pleasure to call them inferior in kind. And again, we must be careful not to confound intensity of *pleasure* with intensity of *sensation*: as a pleasant feeling may be strong and absorbing, and yet not so pleasant as another that is more subtle and delicate. With these explanations, it seems to me that in order to work out consistently the method that takes pleasure as the sole ultimate end of rational conduct, Bentham's proposition must be accepted, and all *qualitative* comparison of pleasures must really resolve itself into quantitative. For all pleasures are understood to be so called because they have a common property of pleasantness, and may therefore be compared in respect of this common property. If, then, what we

¹ *Utilitarianism*, ch. ii.

are seeking is pleasure as such, and pleasure alone, we must evidently always prefer the more pleasant pleasure to the less pleasant: no other choice seems reasonable, unless we are aiming at something besides pleasure. And often when we say that one kind of pleasure is better than another—as (*e.g.*) that the pleasures of reciprocated affection are superior in quality to the pleasures of gratified appetite—we mean that they are more pleasant. No doubt we may mean something else: we may mean, for instance, that they are nobler and more elevated, although less pleasant. But then we are clearly introducing a non-hedonistic ground of preference: and if this is done, the method adopted is a perplexing mixture of Intuitionism and Hedonism.

To sum up, Egoism, if we merely understand by it a method that aims at Self-realization, seems to be a form into which almost any ethical system may be thrown, without modifying its essential characteristics. And even when further defined as Egoistic Hedonism, it is still imperfectly distinguishable from Intuitionism if quality of pleasures is admitted as a consideration distinct from and overruling quantity. There remains then Pure or Quantitative Egoistic Hedonism, which, as a method essentially distinct from all others and widely maintained to be rational, seems to deserve a detailed examination. According to this the rational agent regards quantity of consequent pleasure and pain to himself as alone important in choosing between alternatives of action; and seeks always the greatest attainable surplus of pleasure over pain—which, without violation of usage, we may designate as his ‘greatest happiness.’ It seems to be this view and attitude of mind which is most commonly intended by the vaguer terms ‘egoism,’ ‘egoistic:’ and therefore I shall allow myself to use these terms in this more precise signification.

CHAPTER VIII.

INTUITIONISM.

§ 1. I HAVE used the term 'Intuitional' to denote the view of ethics which regards as the practically ultimate end of moral actions their conformity to certain rules or dictates¹ of Duty unconditionally prescribed. There is, however, considerable ambiguity as to the exact antithesis implied by the terms 'intuition,' 'intuitive,' and their congeners, as currently used in ethical discussion, which we must now endeavour to remove. Writers who maintain that we have 'intuitive knowledge' of the rightness of actions usually mean that this rightness is ascertained by simply "looking at" the actions themselves, without considering their ulterior consequences. This view, indeed, can hardly be extended to the whole range of duty; since no morality ever existed which did not consider ulterior consequences to some extent. Prudence or Forethought has commonly been reckoned a virtue: and all modern lists of Virtues have included Rational Benevolence, which aims at the happiness of other human beings generally, and therefore necessarily takes into consideration even remote effects of actions. It must be observed, too, that it is difficult to draw the line between an act and its consequences: as the effects which follow each of our volitions form a continuous series stretching to infinity, and we seem to be conscious of causing all these effects, so far as at the

¹ I use the term "dictates" to include the view afterwards mentioned (§ 2) in which the ultimately valid moral imperatives are conceived as relating to particular acts.

moment of volition we foresee them to be probable. However, we find that in the common notions of different kinds of actions, a line is actually drawn between the results included in the notion and regarded as forming part of the act, and those considered as its consequences. For example, in speaking truth to a jury, I may possibly foresee that my words, operating along with other statements and indications, will unavoidably lead them to a wrong conclusion as to the guilt or innocence of the accused, nearly as certainly as I foresee that they will produce a right impression as to the particular matter of fact to which I am testifying: still, we should commonly consider the latter foresight or intention to determine the nature of the act as an act of veracity, while the former merely relates to a consequence. We must understand then that the disregard of consequences, which the Intuitionist view is here taken to imply, only relates to certain determinate classes of action (such as Truth-speaking) where common usage of terms adequately defines what events are to be included in the general notions of the acts, and what regarded as their consequences.

But again: we have to observe that men may and do judge remote as well as immediate results to be in themselves desirable, without considering them in relation to the feelings of sentient beings. I have already assumed this to be the view of those who adopt the general Perfection, as distinct from the Happiness, of human society as their ultimate end; and it would seem to be the view of many who concentrate their efforts on some more particular results, other than morality, such as the promotion of Art or Knowledge. Such a view, if expressly distinguished from Hedonism, would perhaps be classed by some as Intuitionist; but if so the term would be used in a sense wider than that defined in the preceding paragraph: it would be meant that these ultimate ends are judged to be good *immediately*, and not by '*induction* from experience' of the pleasures which they produce. We have, therefore, to admit a wider use of 'Intuition,' as equivalent to 'immediate judgment as to what ought to be done or aimed at'; and this wider meaning is, I think, required in treating of Philosophical Intuitionism¹. Here I may observe that the current contrast between

¹ See Book III. ch. xiii.

'intuitive' or '*a priori*' and 'inductive' or '*a posteriori*' morality commonly involves a certain confusion of thought. For what the 'inductive' moralist professes to know by induction, is commonly not the same thing as what the intuitive moralist professes to know by intuition. In the former case it is the conduciveness to pleasure of certain kinds of action that is methodically ascertained: in the latter case, their rightness: there is therefore no proper opposition. If Hedonism claims to give authoritative guidance, this can only be in virtue of the principle that pleasure is the only reasonable ultimate end of human action: and this principle cannot be known by induction from experience. Experience can at most tell us that all men always do seek pleasure as their ultimate end (that it does not support this conclusion I have already tried to shew): it cannot tell us that any one ought so to seek it. If this latter proposition is legitimately affirmed in respect either of private or of general happiness, it must either be immediately known to be true,—and therefore, we may say, a moral intuition—or be inferred ultimately from premises which include at least one such moral intuition; hence either species of Hedonism, regarded from the point of view taken in this treatise, might be legitimately said to be in a certain sense 'intuitional.' It seems, however, to be the prevailing opinion of ordinary moral persons, and of most of the writers who have maintained the existence of moral intuitions, that certain kinds of actions are unconditionally prescribed without regard to ulterior consequences: and I have accordingly treated this doctrine as a distinguishing characteristic of the Intuitional method, during the main part of the detailed examination of that method which I attempt in Book III.

§ 2. But further; the common antithesis between 'intuitive' and 'inductive' morality is misleading in another way: since a moralist may hold the rightness of actions to be cognizable apart from the pleasure produced by them, while yet his method may be properly called Inductive. For he may hold that, just as the generalizations of physical science rest on particular observations, so in ethics general truths can only be reached by induction from judgments or perceptions relating to the rightness or wrongness of particular acts.

For example, when Socrates is said by Aristotle to have applied inductive reasoning to ethical questions, it is this kind of induction which is meant¹. He discovered, as we are told, the latent ignorance of himself and other men: that is, that they used general terms confidently, without being able when called upon to explain the meaning of those terms. His plan for remedying this ignorance was to work towards the true definition of each term, by examining and comparing different instances of its application. Thus the definition of Justice would be sought by comparing different actions commonly judged to be just, and framing a general proposition that would harmonize with all these particular judgments.

So, again, in the popular view of Conscience it seems to be often implied that particular judgments are the most trustworthy. We most commonly think of the dictates of conscience as relating to particular actions: and when a man is bidden, in any particular case, to 'trust to his conscience,' it commonly seems to be meant that he should exercise a faculty of judging morally this particular case without reference to general rules, and even in opposition to conclusions obtained by systematic deduction from such rules. And it is on this view of Conscience that the contempt often expressed for 'Casuistry' may be most easily justified: for if the particular case can be satisfactorily settled by conscience without reference to general rules, 'Casuistry,' which consists in the application of general rules to particular cases, is at best superfluous. But then, on this view, we shall have no practical need of any such general rules, or of a science of Ethics at all. We may of course form general propositions by induction from these particular conscientious judgments, and arrange them systematically: but any interest which such a system may have will be purely speculative. And this accounts, perhaps, for the indifference or hostility to systematic morality shewn by some conscientious persons. For they feel that they can at any rate do without it: and they fear that the cultivation of it may place the mind in a wrong attitude in relation to practice, and prove rather unfavourable

¹ It must however be remembered that Aristotle regarded the general proposition obtained by induction as really more certain (and in a higher sense knowledge), than the particulars through which the mind is led up to it.

than otherwise to the proper development of the practically important faculty by which we pass particular moral judgments.

The view above described may be called, in a sense, 'ultra-intuitional,' since, in its most extreme form, it recognizes simple immediate intuitions alone and discards as superfluous all modes of reasoning to moral conclusions: and we may find in it one phase or variety of the Intuitional method,—if we may extend the term 'method' to include a procedure that is completed in a single judgment.

§ 3. But though probably all moral agents have experience of such particular intuitions, and though they constitute a great part of the moral phenomena of most minds, comparatively few are so thoroughly satisfied with them, as not to feel a need of some further moral knowledge. Indeed I conceive that in the case, at any rate, of reflective persons, even when the decision of the moral faculty relates primarily to some particular action, there is commonly at least a latent belief that its rightness or wrongness must be dependent upon certain general characteristics of the action, agent, and circumstances: and accordingly that the moral truth apprehended must be intrinsically universal, though particular in our first apprehension of it¹. Besides, these particular intuitions do not, to reflective persons, present themselves as quite indubitable and irrefragable: nor do they always find when they have put an ethical question to themselves with all sincerity, that they are conscious of clear immediate insight in respect of it. Again, when a man compares the utterances of his conscience at different times, he often finds it difficult to make them altogether consistent: the same conduct will wear a different moral aspect at one time from that which it wore at another, although our knowledge of its circumstances and conditions is not materially changed. Further, we become aware that the moral perceptions of different minds, to all appearance equally competent to judge, frequently conflict: one condemns what another approves. In this way serious doubts are aroused as to the validity of each man's particular moral judgments: and we are led to endeavour to set these doubts

¹ This belief affords some justification for the use of the term *Moral Reason* for the faculty of apprehending moral truth, even as exercised in particular cases.

at rest by appealing to general rules, more firmly established on a basis of common consent.

And in fact, though the view of conscience before discussed is one which much popular language seems to suggest, it is not that which Christian and other moralists have usually given. They have rather represented the process of conscience as analogous to one of jural reasoning, such as is conducted in a Court of Law. Here we have always a system of universal rules given, and any particular action has to be brought under one of these rules before it can be pronounced lawful or unlawful. Now the rules of positive law are usually not discoverable by the individual's reason : this may teach him that law ought to be obeyed, but what law is must, in the main, be communicated to him from some external authority. And this is not unfrequently the case with the conscientious reasoning of ordinary persons when any dispute or difficulty forces them to reason : they have a genuine impulse to conform to the right rules of conduct, but they are not conscious, in difficult or doubtful cases, of seeing for themselves what these are : they have to inquire of their priest, or their sacred books, or perhaps the common opinion of the society to which they belong. In so far as this is the case we cannot strictly call their method *Intuitionist*. They follow rules generally received, not intuitively apprehended. Other persons however (or perhaps all to some extent) do seem to see for themselves the truth¹ and bindingness of all or most of these current rules. They may still put forward 'common consent' as an argument for the validity of these rules : but only as supporting the individual's intuition, not as a substitute for it or as superseding it.

Here then we have a second *Intuitionist Method* : of which the fundamental assumption is that we can discern certain general rules with really clear and finally valid intuition. It is held that such general rules are implicit in the moral reasoning of ordinary men, who apprehend them adequately for most practical purposes, and are able to enunciate them roughly ; but that to state them with proper precision requires a special

¹ Strictly speaking, the attributes of truth and falsehood only belong to Rules when they are changed from the imperative mood ("Do X") into the indicative ("X ought to be done").

habit of contemplating clearly and steadily abstract moral notions. It is held that the moralist's function then is to perform this process of abstract contemplation, to arrange the results as systematically as possible, and by proper definitions and explanations to remove vagueness and prevent conflict. It is such a system as this which seems to be generally intended when Intuitive or *à priori* morality is mentioned, and which will chiefly occupy us in Book III.

§ 4. By philosophic minds, however, the 'Morality of Common Sense' (as we may call it), even when made as precise and orderly as possible, is often found unsatisfactory as a system, although they have no disposition to question its general authority. They find it difficult to accept as scientific first principles the moral generalities that they obtain by reflection on the ordinary thought of mankind, even though they share this thought. Even granting that these rules can be so defined as perfectly to fit together and cover the whole field of human conduct, without coming into conflict and without leaving any practical questions unanswered,—still the resulting code seems an accidental aggregate of precepts, which stands in need of some rational synthesis. In short, without being disposed to deny that conduct commonly judged to be right is so, we may yet require some deeper explanation *why* it is so. From this demand springs a third species or phase of Intuitionism, which, while accepting the morality of common sense as in the main sound, still attempts to find for it a philosophic basis which it does not itself offer: to get one or more principles more absolutely and undeniably true and evident, from which the current rules might be deduced, either just as they are commonly received or with slight modifications and rectifications¹.

The three phases of Intuitionism just described may be treated as three stages in the formal development of Intuitive Morality: we may term them respectively Perceptual, Dogmatic, and Philosophical. The last-mentioned I have only defined in the vaguest way: in fact, as yet I have presented it only as a problem, of which it is impossible to

¹ It should be observed that such principles will not necessarily be "intuitive" in the narrower sense that excludes consequences; but only in the wider sense as being self-evident principles relating to 'what ought to be.'

foresee how many solutions may be attempted: but it does not seem desirable to investigate it further at present, as it will be more satisfactorily studied after examining in detail the *Morality of Common Sense*.

It must not be thought that these three phases are sharply distinguished in the moral reasoning of ordinary men: but then no more is Intuitionism of any sort sharply distinguished from either species of Hedonism. A loose combination or confusion of methods is the most common type of actual moral reasoning. Probably most moral men believe that their moral sense or instinct in any case will guide them fairly right, but also that there are general rules for determining right action in different departments of conduct: and that probably for these again a philosophical explanation may be found, by which they may be deduced from a smaller number of fundamental principles. Still for systematic direction of conduct, we require to know on what judgments we may rely as ultimately valid.

So far I have been mainly concerned with differences in intuitional method due to difference of generality in the intuitive beliefs recognized as ultimately valid. There is, however, another class of differences which arise from a variation of view as to the precise quality immediately apprehended in the moral intuition. These are peculiarly subtle and difficult to fix in clear and precise language, and I therefore reserve them for a separate chapter.

NOTE.—Intuitional moralists have not always taken sufficient care in expounding their system to make clear whether they regard as ultimately valid, moral judgments on single acts, or general rules prescribing particular kind of acts, or more universal and fundamental principles. For example, Dugald Stewart uses the term “perception” to denote the immediate operation of the moral faculty; at the same time, in describing what is thus perceived, he always seems to have in view general rules.

Still we can tolerably well distinguish among English ethical writers those who have confined themselves mainly to the definition and arrangement of the *Morality of Common Sense*, from those who have aimed at a more philosophical treatment of the content of moral intuition. And we find that the distinction corresponds in the main to a difference of periods: and that—what perhaps we should hardly have expected—the more philosophical school is the earlier. The explanation of this may be partly found by referring to the doctrines in antagonism to which, in the respective periods,

the Intuitionist method asserted and developed itself. In the first period all orthodox moralists were occupied in refuting Hobbism. But this system, though based on Materialism and Egoism, was yet intended as ethically constructive. Accepting in the main the commonly received rules of social morality, it explained them as the conditions of peaceful existence which enlightened self-interest directed each individual to obey; provided only the social order to which they belonged was not merely ideal, but made actual by a strong government. Now no doubt this view renders the theoretical basis of duty seriously unstable; still, assuming a decently good government, Hobbism may claim to at once explain and establish, instead of undermining, the morality of Common Sense. And therefore, though some of Hobbes' antagonists (as Cudworth) contented themselves with simply reaffirming the absoluteness of morality, the more thoughtful felt that system must be met by system and explanation by explanation, and that they must penetrate beyond the dogmas of common sense to some more irrefragable certainty. And so, while Cumberland found this deeper basis in the notion of "the common good of all Rationals" as an ultimate end, Clarke sought to exhibit the more fundamental of the received rules as axioms of perfect self-evidence, necessarily forced upon the mind in contemplating human beings and their relations. Clarke's results, however, were not found satisfactory: and by degrees the attempt to exhibit morality as a body of scientific truth fell into discredit, and the disposition to dwell on the emotional side of the moral consciousness became prevalent. But when ethical discussion thus passed over into psychological analysis and classification, the conception of the objectivity of duty, on which the authority of moral sentiment depends, fell gradually out of view: for example, we find Hutcheson asking why the moral sense should not vary in different human beings, as the palate does, without dreaming that there is any peril to morality in admitting such variations as legitimate. When, however, the new doctrine was endorsed by the dreaded name of Hume, its dangerous nature, and the need of bringing again into prominence the cognitive element of moral consciousness, was clearly seen: and this work was undertaken as a part of the general philosophic protest of the Scottish School against the Empiricism that had culminated in Hume. But this school claimed as its characteristic merit that it met Empiricism on its own ground, and shewed among the facts of psychological experience which the Empiricist professed to observe, the assumptions which he repudiated. And thus in Ethics it was led rather to expound and reaffirm the morality of Common Sense, than to offer any profounder principles which could not be so easily supported by an appeal to common experience.

CHAPTER IX.

GOOD.

§ 1. WE have hitherto spoken of the quality of conduct discerned by our moral faculty as 'rightness,' which is the term commonly used by English moralists. We have regarded this term, and its equivalents in ordinary use, as implying the existence of a dictate or imperative of reason, which, prescribes certain actions either unconditionally, or with reference to some ulterior end.

It is, however, possible to take a view of virtuous action in which, though the validity of moral intuitions is not disputed, this notion of rule or dictate is at any rate only latent or implicit, the moral ideal being presented as attractive rather than imperative. Such a view seems to be taken when the action to which we are morally prompted is judged to be 'good' in itself (and not merely as a means to some ulterior Good). This, as was before noticed, was the fundamental ethical conception in the Greek schools of Moral Philosophy generally; including even the Stoics, though their system, from the prominence that it gives to the conception of Natural Law, forms a transitional link between ancient and modern ethics. And this historical illustration may serve to exhibit one important result of substituting the idea of 'goodness' for that of 'rightness' of conduct, which at first sight might be thought a merely verbal change. For the chief characteristics of ancient ethical controversy as distinguished from modern may be traced to the employment of a generic notion instead of a specific one

in expressing the common moral judgments on actions. 'Virtue or Right action is commonly regarded as only a species of the Good: and so, on this view of the moral intuition, the first question that offers itself, when we endeavour to systematize conduct, is how to determine the relation of this species of good to the rest of the genus. It was on this question that the Greek thinkers argued, from first to last. Their speculations can scarcely be understood by us unless with a certain effort we throw the quasi-jural notions of modern ethics aside, and ask (as they did) not "What is Duty and what is its ground?" but "Which of the objects that men think good is truly Good or the Highest Good?" or, in the more specialized form of the question which the moral intuition introduces, "What is the relation of the kind of Good we call Virtue, the qualities of conduct and character which men commend and admire, to other good things¹?"

This, then, is the first difference to be noticed between the two forms of the intuitive judgment. In the recognition of conduct as 'right' is involved an authoritative prescription to

¹ It is worth noting as a fundamental characteristic of the process of ethical thought in Greece, that it continually brings into greater clearness and sharpness the antagonism between different elements included in the comprehensive denotation of 'good.' When the effort to make conduct rational was initiated, in the latter half of the fifth century B.C., by those remarkable public lecturers commonly known as the Sophists, this antagonism either was not seen or was treated as a mere illusion of the vulgar. The Sophists did not profess to teach a man his duty as distinct from his interest, or his interest as distinct from his duty, but Good Conduct conceived as duty and interest identified. And this same identification is implied in the notion of what Socrates, on his negative side, continually sought in vain to know: and this is what, as a positive teacher, he was always employed in demonstrating, with that singular mixture of solid common sense and fine-drawn argumentative ingenuity which characterized his discourses. And though Plato felt the conflict between Virtue and Pleasure far more intensely, so that in one phase of his mental development he repudiated the latter as an object of rational pursuit: still his general tendency—no less than that of Aristotle—is to regard the two as inseparable. The Good which he investigated persistently and profoundly we must conceive as something of which the manifestation in concrete human life involves the attainment of the greatest real pleasure of which human nature is capable, as well as the realization of Virtue. It is not until the post-Aristotelian period that the antithesis presents itself as an irreconcilable antagonism; and that the main influence of philosophy upon mankind is divided between the two schools which present Virtue and Pleasure as competing interpretations of the problematical notion of Ultimate Good.

do it: but when we have judged conduct to be good, it is not yet clear that we ought to prefer this kind of good to all other good things: some standard for estimating the relative values of different 'goods' has still to be sought.

I propose, then, to examine the import of the notion 'Good' in the whole range of its application;—premising that, as it is for the constituents of Ultimate Good that we require a standard of comparison, we are not directly concerned with things that are clearly only good as means to the attainment of ulterior ends. If, indeed, we had only this latter case to consider, it would be plausible to interpret 'good' without reference to human desire or choice, as meaning merely 'fit' or 'adapted' for the production of certain effects—a good horse for riding, a good gun for shooting, &c. But having also the notion of things as good independently of ulterior ends, we must, as the word does not seem to have different significations in the two cases, find a meaning for it which will cover both applications

§ 2. There is, however, a simple interpretation of the term—which is widely maintained to be the true one—according to which everything which we judge to be good is implicitly conceived as a means to the end of pleasure, even when we do not make in our judgment any explicit reference to this or any other ulterior end. On this view, any comparison of things in respect of their 'goodness' would seem to be really a comparison of them as sources of pleasure; so that any attempt to systematize our intuitions of goodness, whether in conduct and character or in other things, must reasonably lead us straight to Hedonism. And no doubt, if we consider the application of the term, outside the sphere of character and conduct, to things that are not definitely regarded as means to the attainment of some ulterior object of desire, we find a close correspondence between our apprehension of pleasure derived from an object, and our recognition that the object is in itself 'good.' The good things of life are things which give pleasure, whether sensual or emotional: as good wines, good landscapes, pictures, music: and this gives a *prima facie* support to the interpretation of 'good' as equivalent to 'pleasant.' I think, however, that if we reflect on the appli-

cation of the term to the cases most analogous to that of conduct—*i.e.* to what we may call ‘objects of taste’—we shall find that this interpretation of it has not clearly the support of common sense. In the first place, allowing that the judgment that any object is good of its kind is closely connected with the apprehension of pleasure derived from it, we must observe that it is generally to a specific kind of pleasure that the affirmation of goodness corresponds: and that if the object happens to give us pleasure of a different kind, we do not therefore call it good—at least without qualification. For instance, we should not call a wine good solely because it was very wholesome; nor a poem on account of its moral lessons. And hence when we come to consider the meaning of the term ‘good’ as applied to conduct, there is no reason, so far, to suppose that it has any reference or correspondence to *all* the pleasures that may result from the conduct. Rather the perception of goodness or virtue in actions would seem to be analogous to the perception of beauty¹ in material things: which is normally accompanied with a specific pleasure which we call ‘æsthetic,’ but has often no discoverable relation to the general usefulness or agreeableness of the thing discerned to be beautiful: indeed, we often recognize this kind of excellence in things hurtful and dangerous.

But further; as regards æsthetic pleasures, and the sources

¹ It is, however, necessary to distinguish between the ideas of *Moral Goodness* and *Beauty* as applied to human actions although there is much affinity between them, and they have frequently been identified, especially by the Greek thinkers. No doubt both the ideas themselves and the corresponding pleasurable emotions, arising on the contemplation of conduct, are often indistinguishable: a noble action affects us like a scene, a picture, or a strain of music: and the delineation of human virtue is an important part of the means which the artist has at his disposal for producing his peculiar effects. Still, on looking closer, we see not only that there is much good conduct which is not beautiful, or at least does not sensibly impress us as such; but even that certain kinds of crime and wickedness have a splendour and sublimity of their own. For example, such a career as Cæsar Borgia’s, as Renan says, is “beau comme une tempête, comme un abîme.” It is true, I think, that in all such cases the beauty depends upon the exhibition in the criminal’s conduct of striking gifts and excellences mingled with the wickedness: but it does not seem that we can abstract the latter without impairing the æsthetic effect. And hence, I conceive, we have to distinguish the sense of beauty in conduct from the sense of moral goodness.

of such pleasures that we commonly judge to be good, it is the received opinion that some persons have more and others less 'good taste:' and it is only the judgment of persons of good taste that we recognize as valid in respect of the real goodness of the things enjoyed. We think that of his own pleasure each individual is the final judge, and there is no appeal from his decision—, at least so far as he is comparing pleasures within his actual experience; but the affirmation of goodness in any object involves the assumption of a universally valid standard, which, as we believe, the judgment of persons to whom we attribute good taste approximately represents. And it seems clear that the term 'good' as applied to 'taste' does not mean 'pleasant'; it merely imports the conformity of the æsthetic judgment so characterized to the supposed ideal, deviation from which implies error and defect. Nor does it appear to be always the person of best taste who derives the greatest enjoyment from any kind of good and pleasant things. We are familiar with the fact that connoisseurs of wines, pictures, &c., often retain their intellectual faculty of appraising the merits of the objects which they criticize, and deciding on their respective places in the scale of excellence, even when their susceptibilities to pleasure from these objects are comparatively blunted and exhausted. And more generally we see that freshness and fulness of feeling by no means go along with taste and judgment: and that a person who possesses the former may derive more pleasure from inferior objects than another may from the best.

To sum up: the general admission that things which are called 'good' are productive of pleasure, and that the former quality is inseparable in thought from the latter, does not involve the inference that the common estimates of the goodness of conduct may be fairly taken as estimates of the amount of pleasure resulting from it. For (1) analogy would lead us to conclude that the attribution of goodness, in the case of conduct as of objects of taste generally, may correspond not to all the pleasure that is caused by the conduct, but to a specific pleasure, in this case the contemplative satisfaction which the conduct causes to a disinterested spectator: and (2) it may not excite even this specific pleasure generally in proportion to its good-

ness, but only (at most) in persons of good moral taste: and even in their case we can distinguish the intellectual apprehension of goodness—which involves the conception of an ideal objective standard—from the pleasurable emotion which commonly accompanies it; and may suppose the latter element of consciousness diminished almost indefinitely¹.

Finally, when we pass from the *adjective* to the *substantive* 'good,' it is at once evident that this latter cannot be understood as equivalent to 'pleasure' or 'happiness' by any persons who affirm—as a significant proposition and not as a mere tautology—that the Pleasure or Happiness of human beings is their Good or Ultimate Good. Such affirmation, which would, I think, be ordinarily made by Hedonists, obviously implies that the *meaning* of the two terms is different however closely their denotation may coincide. And it does not seem that any fundamental difference of meaning is implied by the grammatical variation from adjective to substantive.

§ 3. What then can we state as the general meaning of the term 'good'? Shall we say that it is the object of Desire or the end aimed at in Volition? We certainly cannot affirm this of actual desires and volitions with quantitative precision: *i.e.* we cannot say that what I regard as 'best' is always what I most desire or make voluntary efforts to realize: for we often desire intensely, and even seek to realize, a result that we know to be bad in preference to another that we judge to be good. But I may say that what I regard as on the whole 'good' for me, I regard as 'desirable' if not 'desired': *i.e.* I think that I should desire it if my impulses were in harmony with my reason,—assuming my own existence alone to be con-

¹ I have left the last two paragraphs unaltered, because I still think the statements made in them true, as expressing the view of Common Sense; but I ought perhaps to say that they do not completely represent my own view. I think that the proper criterion of good taste in æsthetic judgments is really amount of æsthetic pleasure, though it must be applied with a certain qualification;—I should admit that the man of good taste does not always *actually* get most pleasure from æsthetic sources, but I think that *ceteris paribus* he tends to get most pleasure. The kind of discrimination which good taste implies I take to be discrimination of qualities and relations—*e.g.* subtle contrasts and harmonies—which normally arouse the special pleasurable emotion called the feeling of beauty, in greater intensity or greater fulness than persons of less discrimination experience.

sidered. Putting aside the conceivable case of its being my duty to sacrifice my own good, to realise some greater good outside my own existence¹, we may say that my good on the whole is what I 'ought' to desire: but—since irrational desires cannot always be dismissed at once by voluntary effort—we cannot say this in the strictly ethical sense² of 'ought.' We can only say it in the wider sense, in which it merely connotes an ideal or standard, divergence from which it is our duty to avoid as far as possible, though, even when it is distinctly recognized, we may not always be able to avoid it at will.

The distinction, however, that has just been drawn between what is 'desirable' and what is actually 'desired' would not be universally accepted. Some who would admit 'desirable' as an interpretation or equivalent of 'good,' would maintain that by either term no more is signified than the object of actual desire, whatever that may be. They would admit that we all recognize some desires to be directed to what is not really good for us on the whole: but they would explain this by saying that such desires prompt to actions for the consequences of which, when they arrive, we feel, on the whole, aversion more intense than the former desire. On this view, then, my 'good on the whole' may be taken to mean what I should actually desire and seek if all the future aversions and desires, which would be roused in me by the consequences of seeking it, could be fully realized by me at the time of making my choice.

There is much in this view that seems to me true and important. I hold myself that the satisfaction of any desire is *pro tanto* good; and that an equal regard for all the moments of our conscious experience—so far, at least, as the mere difference of their position in time is concerned—is an essential charac-

¹ It would seem that, according to the common view of 'good,' there are occasions in which an individual's sacrifice of his own good on the whole, according to the most rational conception of it that he can form, would apparently realise greater good for others. Whether, indeed, such a sacrifice is ever really required, and whether if so it is truly reasonable for the individual to sacrifice his own good on the whole, are among the profoundest questions of ethics: and I shall carefully consider them in subsequent chapters (especially Book III. Ch. xiv.). I here only desire to avoid any prejudgment of these questions in my definition of 'my own good.'

² Cf *ante*, ch. iii. § 3.

teristic of rational conduct. I cannot, however, admit the fact, that a man does not afterwards feel for the consequences of an action aversion strong enough to cause him to regret it, to be a complete proof that he has acted for his 'good on the whole.' Nor do I think that this is in accordance with common sense: for we commonly reckon it among the worst consequences of some kinds of conduct that they alter men's tendencies to desire, and make them desire their lesser good more than their greater: and we think it all the worse for a man—even in this world—if he is never roused out of such a condition and lives till death the life of a contented pig, when he might have been something better. To avoid this objection, it would have to be said that a man's "true good" is what he would desire on the whole if all the consequences of all the different lines of conduct open to him were actually exercising on him an impulsive force proportioned to the desires or aversions which they would excite if actually experienced. So far as I can conceive this hypothetical object of desire, I am not prepared to deny that it would be 'desirable' in the sense which I give to the term: but such a hypothetical composition of impulsive forces involves so elaborate and difficult a conception, that it is surely paradoxical to say that this is what we *mean* when we talk of a man's 'good on the whole.'

I conclude, then, that "*my* ultimate good" must be taken to mean in the sense that it is "what is ultimately desirable *for me*," or what I should desire if my desires were in harmony with reason,—assuming my own existence alone to be considered,—and is thus identical with the ultimate end or ends prescribed by reason as what ought to be sought or aimed at, so far as reason is not thought to inculcate sacrifice of my own ultimate good. Similarly, "ultimate good" without qualification must be taken to mean what rational beings as such would desire, assuming them to have an equal and impartial concern for *all* existence. When conduct is judged to be 'good' or 'desirable' in itself, independently of its consequences, it is, I conceive, this latter point of view that is taken. Such a judgment differs, as I have said, from the judgment that conduct is 'right,' in so far as it does not involve a definite precept to perform it; since it still leaves it an open question whether

this particular kind of good is the greatest good that we can under the circumstances obtain. It differs further, as we may now observe, in so far as good or excellent actions are not implied to be in our power in the same strict sense as 'right' actions—any more than any other good things: and in fact there are many excellences of behaviour which we cannot attain by any effort of will, at least directly and at the moment: hence we often feel that the recognition of goodness in the conduct of others does not carry with it a clear precept to do likewise, but rather

the vague desire
That stirs an imitative will.

In so far as this is the case Goodness of Conduct becomes an ulterior end, the attainment of which lies outside and beyond the range of immediate volition.

§ 4. It remains to consider by what standard the value of conduct or character¹, thus intuitively judged to be good in itself, is to be coordinated and compared with that of other good things. I shall not now attempt to establish such a standard; but a little reflection may enable us to limit considerably the range of comparison for which it is required. For I think that if we consider carefully such permanent results as are commonly judged to be good, other than qualities of human beings, we can find nothing that, on reflection, appears to possess this quality of goodness out of relation to human existence, or at least to some consciousness or feeling².

¹ Character is only known to us through its manifestation in conduct; and I conceive that in our common recognition of Virtue as having value in itself, we do not ordinarily distinguish character from conduct: we do not raise the question whether character is to be valued for the sake of the conduct in which it is manifested, or conduct for the sake of the character that it exhibits and develops. How this question should be answered when it is raised will be more conveniently considered at a later stage of the discussion. See Book III. ch. ii. § 2, and ch. xiv. § 1.

² No doubt there is a point of view, sometimes adopted with great earnestness, from which the whole universe and not merely a certain condition of rational or sentient beings is contemplated as 'very good:' just as the Creator in Genesis is described as contemplating it. But such a view can scarcely be developed into a method of Ethics. For practical purposes, we require to conceive some parts of the universe as at least less good than they might be. And we do not seem to have any ground for drawing such a distinction between different portions of

For example, we commonly judge some inanimate objects, scenes, &c. to be good as possessing beauty, and others bad from ugliness: still no one would consider it rational to aim at the production of beauty in external nature, apart from any possible contemplation of it by human beings. In fact when beauty is maintained to be objective, it is not commonly meant that it exists as beauty out of relation to any mind whatsoever: but only that there is some standard of beauty valid for all minds.

It may however be said that beauty and other results commonly judged to be good, though we do not conceive them to exist out of relation to human beings (or at least minds of some kind), are yet so far separable as ends from the human beings on whom their existence depends, that their realization may conceivably come into competition with the perfection or happiness of these beings. Thus, though beautiful things cannot be thought worth producing except as possible objects of contemplation, still a man may devote himself to their production without any consideration of the persons who are to contemplate them. Similarly knowledge is a good which cannot exist except in minds: and yet one may be more interested in the development of knowledge than in its possession by any particular minds; and may take the former as an ultimate end without regarding the latter.

Still, as soon as the alternatives are clearly apprehended, it will, I think, be generally held that beauty, knowledge, and other ideal goods, as well as all external material things, are only reasonably to be sought by men in so far as they conduce either (1) to Happiness or (2) to the Perfection or Excellence of human existence. I say "human," for though most utilitarians consider the pleasure (and freedom from pain) of the inferior animals to be included in the Happiness which they take as the right and proper end of conduct, no one seems to contend that we ought to aim at perfecting brutes, except as a means to our ends, or at least as objects of scientific or æsthetic contemplation for us. Nor, again, can we include, as a practical end, the existence of beings above the human. We the non-sentient universe, considered in themselves and out of relation to conscious or sentient beings.

certainly apply the idea of Good to the Divine Existence, just as we do to His work, and indeed in a preeminent manner: and when it is said that "we should do all things to the glory of God," it may seem to be implied that the existence of God is made better by our glorifying Him. Still this inference when explicitly drawn appears somewhat impious; and theologians generally recoil from it, and refrain from using the notion of a possible addition to the Goodness of the Divine existence as a ground of human duty. Nor can the influence of our actions on other extra-human intelligences besides the Divine be at present made matter of scientific discussion.

I shall therefore confidently lay down, that if there be any Good other than Happiness to be sought by man, as an ultimate practical end, it can only be the Goodness, Perfection, or Excellence of Human Existence. How far this notion includes more than Virtue, what its precise relation to Pleasure is, and to what method we shall be logically led if we accept it as fundamental, are questions which we shall more conveniently discuss after the detailed examination of these two other notions, in which we shall be engaged in the two following Books

BOOK II.

EGOISTIC HEDONISM.

BOOK II.

CHAPTER I.

THE PRINCIPLE AND METHOD OF EGOISM.

§ 1. THE object of the present Book is to examine the method of determining reasonable conduct which has been already defined in outline under the name of Egoism. It may be doubted whether this ought to be included among received “methods of *Ethics*,” since there are strong grounds for holding that a system of morality, satisfactory to the moral consciousness of mankind in general, cannot be constructed on the basis of simple Egoism. In subsequent chapters¹ I shall carefully discuss these reasons: at present it seems sufficient to say—what will hardly be denied—that no principle of conduct is more widely accepted than the proposition that it is reasonable for a man to act in the manner most conducive to his own happiness. Indeed I may point out that it is accepted by leading representatives of Intuitionism or of that Universalistic Hedonism to which I propose to restrict the name of Utilitarianism. Thus Bentham (as has been already noticed), although he puts forward the greatest happiness of the greatest number as the “true standard of right and wrong,” yet regards it as “right and proper” that each individual should aim at his own greatest happiness. On the other hand Butler is prepared to grant “that our ideas of happiness and misery are of all our ideas the nearest and most important to us...that, though virtue or moral rectitude does indeed consist in affection to and

¹ See ch. iii. § 2, and ch. v. of this Book.

pursuit of what is right and good as such: yet, when we sit down in a cool hour, we can neither justify to ourselves this or any other pursuit till we are convinced that it will be for our happiness, or at least not contrary to it¹."

And even Clarke²—notwithstanding the emphatic terms in which he has maintained that "Virtue truly deserves to be chosen for its own sake and Vice to be avoided"—yet admits that it is "not truly reasonable that men by adhering to Virtue should part with their lives, if thereby they eternally deprived themselves of all possibility of receiving any advantage from that adherence."

And, generally, in the ages of Christian faith, it has been obvious and natural to hold that the realization of Virtue is essentially an enlightened and far-seeing pursuit of Happiness for the agent. Nor has this doctrine been held only by persons of a cold and calculating turn of mind: we find it urged with emphasis by so chivalrous and highminded a preacher as Bishop Berkeley. No doubt this is only one side or element of the Christian view: the opposite doctrine, that an action done from motives of self-interest is not properly virtuous, has continually asserted itself as either openly conflicting or in some manner reconciled with the former. Still the former, though less refined and elevated, seems to have been the commoner view. Indeed, it is hardly going too far to say that common sense assumes that 'interested' actions, tending to promote the agent's happiness, are *prima facie* reasonable: and that the *onus probandi* lies with those who maintain that disinterested conduct, as such, is reasonable.

But, as has been before said, in the common notions of 'interest,' 'happiness,' and also of 'egoism,' 'egoistic,' &c., there is a certain amount of vagueness and ambiguity: so that in order to fit these terms for the purposes of scientific discussion, we must, while retaining the main part of their signification, endeavour to make it more precise. In my judgment this result is attained if by Egoism we mean Egoistic Hedonism, a system that fixes as the reasonable ultimate end of each individual's action his own greatest possible Happiness;

¹ Butler, Serm. xi.

² Boyle Lectures (1705). Prop. i. p. 116.

and if by 'greatest Happiness,' again, we definitely understand the greatest possible amount of pleasure¹,—or more strictly, as pains have to be balanced against pleasures, the greatest possible surplus of pleasure over pain; the two terms being used, with equally comprehensive meanings, to include respectively all kinds of agreeable and disagreeable feelings. Further, if this quantitative definition of the end be accepted, consistency requires that pleasures should be sought in proportion to their pleasantness; and therefore the less pleasant consciousness must not be preferred to the more pleasant, on the ground of any other qualities that it may possess. The distinctions of *quality* that Mill and others urge may still be admitted as grounds of preference, but only in so far as they can be resolved into distinctions of *quantity*. This, as has been said, is not the only method that may fairly be called Egoism: but it is the type to which the practical reasoning that is commonly called 'Egoistic' tends to conform, when we rigorously exclude all ambiguities and inconsistencies: and it is only in this more precise form that it seems worth while to subject such reasoning to a detailed examination. We must therefore understand by an Egoist a man who when two or more courses of action are open to him, represents to himself as accurately as he can the amounts of pleasure and pain that are likely to result from each, and chooses the one which he thinks will yield him the greatest surplus of pleasure over pain.

§ 2. It must however be pointed out that the adoption of the fundamental *principle* of Egoism, as just explained, by no means necessarily implies the ordinary empirical method of seeking one's own pleasure or happiness. A man may aim at the greatest happiness within his reach, and yet not attempt to ascertain empirically what amount of pleasure and pain is likely to attend any given course of action; believing that he has some surer, deductive, method for determining the conduct which will make him most happy in the long run. He may believe this on grounds of Positive Religion, because God has promised happiness as a reward for obedience to certain definite commands: or on grounds of Natural Religion, because God

¹ This is manifestly the interpretation implicitly given to the term by Butler and Clarke—and, I believe, by all English writers on Morals until very recently.

being just and benevolent must have so ordered the world that Happiness will in the long run be distributed in proportion to Virtue. It is (*e.g.*) by a combination of both these arguments that Paley connects the Universalistic Hedonism that he adopts as a method for determining duties, with the Egoism which seems to him self-evident as a fundamental principle of rational conduct. Or again, a man may connect virtue with happiness by a process of *a priori* reasoning, purely ethical; as Aristotle seems to do by the assumption that the 'best' activity will be always attended by the greatest pleasure as its inseparable concomitant; 'best' being determined by a reference to moral intuition, or to the common moral opinions of men generally, or of well-bred and well-educated men. Or the deduction by which Maximum Pleasure is inferred to be the result of a particular kind of action may be psychological or physiological: we may have some general theory as to the connexion of pleasure with some other physical or psychical fact, according to which we can deduce the amount of pleasure that will attend any particular kind of behaviour: as (*e.g.*) it is widely held that a perfectly healthy and harmonious exercise of our different bodily and mental functions is the course of life most conducive to pleasure in the long run. In this latter case, though accepting unreservedly the Hedonistic principle, we shall not be called upon to estimate and compare particular pleasures, but rather to define the notions of 'perfect health' and 'harmony of functions' and consider how these ends may be attained. Still those who advocate such deductive methods commonly appeal to ordinary experience, at least as supplying confirmation or verification; and admit that pleasures and pains are facts of which the quantity and quality are only directly known to the individual who experiences them. It would seem therefore that—at any rate—the obvious method of Egoistic Hedonism is that which we may call Empirical-reflective: and it is this I conceive that is commonly used in egoistic deliberation. It will be well therefore to examine this method in the first instance; to ascertain clearly the assumptions which it involves, and estimate the exactness of its results.

CHAPTER II.

EMPIRICAL HEDONISM.

§ 1. THE first and most fundamental assumption, involved not only in the empirical method of Egoistic Hedonism, but in the very conception of 'Greatest Happiness' as an end of action, is the commensurability of Pleasures and Pains. By this I mean that we must assume the pleasures sought and the pains shunned to have determinate quantitative relations to each other; for otherwise they cannot be conceived as possible elements of a total of which we are to seek the maximum. It is not absolutely necessary to exclude the supposition that there are some kinds of pleasure so much more pleasant than others, that the smallest conceivable amount of the former would outweigh the greatest conceivable amount of the latter; since, if this were ascertained to be the case, the only result would be that any hedonistic calculation involving pleasures of the former class might be simplified by treating those of the latter class as practically non-existent. And we find it sometimes asserted by persons of enthusiastic and passionate temperament, that there are feelings so exquisitely delightful, that one moment of their rapture is preferable to an eternity of agreeable consciousness of an inferior kind. These assertions, however, are perhaps consciously hyperbolic, and not intended to be taken as scientific statements: but in the case of pain, it has been deliberately maintained by a thoughtful and subtle writer¹, with a view to important practical conclusions, that "torture" so

¹ See a paper by the late Edmund Gurney, in the *Fortnightly Review* for December 1881: afterwards reprinted in a collection of Essays, entitled *Tertium Quid*.

extreme as to be "incommensurable with moderate pain" is an actual fact of experience. This doctrine, however, does not correspond to my own experience; nor does it appear to me to be supported by the common sense of mankind:—at least I do not find, in the practical forethought of persons noted for caution, any recognition of the danger of agony such that, in order to avoid the smallest extra risk of it, the greatest conceivable amount of moderate pain should reasonably be incurred. I think that in all ordinary prudential reasoning, at any rate, the assumption is implicitly made that all the pleasures and pains that man can experience bear a finite ratio to each other in respect of pleasantness and its opposite. So far as this ratio can be made definite the Intensity of a pleasure (or pain) can be balanced against its Duration¹: for if we conceive one pleasure (or pain), finite in duration, to be intensively greater than another in some finite degree, it is implied in this conception that the latter if continuously increased in extent would at a certain point just balance the former in amount.

If pleasures, then, can be arranged in a scale, as greater or less in some finite degree; we are naturally led to the assumption of a hedonistic zero, or perfectly neutral feeling, as a point from which the positive quantity of pleasures may be measured. And this latter assumption emerges still more clearly when we consider the comparison and balancing of pleasures with pains, which Hedonism necessarily involves. For pain must be reckoned as the negative quantity of pleasure, to be balanced against and subtracted from the positive in

¹ Bentham gives four qualities of any pleasure or pain (taken singly) as important for purposes of Hedonistic calculation: (1) Intensity, (2) Duration, (3) Certainty, (4) Proximity. If we assume (as above argued) that Intensity must be commensurable with Duration, the influence of the other qualities on the comparative value of pleasures and pains is not difficult to determine: for we are accustomed to estimate the value of chances numerically, and by this method we can tell exactly (in so far as the degree of uncertainty can be exactly determined) how much the doubtfulness of a pleasure detracts from its value: and *proximity* is a property which it is reasonable to disregard except in so far as it is a particular case of certainty. For my feelings a year hence should be just as important to me as my feelings next minute, if only I could make an equally sure forecast of them. Indeed this equal and impartial concern for all parts of one's conscious life is perhaps the most prominent element in the common notion of the *rational*—as opposed to the merely *impulsive*—pursuit of pleasure.

estimating happiness on the whole; we must therefore conceive, as at least ideally possible, a point of transition in consciousness at which we pass from the positive to the negative. It is not absolutely necessary to assume that this strictly indifferent or neutral feeling ever actually occurs. Still experience seems to shew that a state at any rate very nearly approximating to it is even common: and we certainly experience continual transitions from pleasure to pain and *vice versa*, and thus (unless we conceive all such transitions to be abrupt) we must exist at least momentarily in this neutral state.

In what I have just said, I have by implication denied the paradox of Epicurus¹ that the state of painlessness is equivalent to the highest possible pleasure; so that if we can obtain absolute freedom from pain, the goal of Hedonism is reached, after which we may vary, but cannot increase, our pleasure. This doctrine is opposed to common sense and common experience; but it would, I think, be equally erroneous, on the other hand, to regard this neutral feeling—hedonistic zero, as I have called it—as the normal condition of our consciousness, out of which we occasionally sink into pain, and occasionally rise into pleasure. Nature has not been so niggardly to man as this: so long as health is retained, and pain and irksome toil banished, the mere performance of the ordinary habitual functions of life is, according to my experience, a frequent source of moderate pleasures, alternating rapidly with states nearly or quite indifferent. Thus we may venture to say that the ‘apathy’ which so large a proportion of Greek moralists in the post-Aristotelian period regarded as the ideal state of existence, was not really conceived by them as “without one pleasure and without one pain;” but rather as a state of placid intellectual contemplation, which in philosophic minds might easily reach a high degree of pleasure.

§ 2. We have now to notice an important difficulty that presents itself when we try to define pleasure and pain for purposes of quantitative comparison. In dealing with this difficulty, and in the rest of the hedonistic discussion, it will be convenient for the most part to speak of pleasure only, assuming

¹ Cf. Cic. *de Fin.* Bk. I.

that pain may be regarded as the negative quantity of pleasure, and that accordingly any statements made with respect to pleasure may be at once applied, by obvious changes of phrase, to pain.

The equivalent phrase for Pleasure, according to Mr Spencer¹, is "a feeling which we seek to bring into consciousness and retain there;" and—with qualifications to be presently mentioned—I should admit this definition to be adequate for purposes of distinction. But it does not seem to me appropriate for purposes of quantitative comparison of pleasures; since I do not judge pleasures to be greater and less exactly in proportion as they exercise more or less influence in stimulating the will to actions tending to sustain or produce them. I do not merely mean—what all would admit—that the *ideas* of absent pleasures do not stimulate us to aim at their realization in strict proportion to their intensity when actually felt: I mean that I cannot agree with Mr Bain that, "pleasure and pain, *in the actual or real experience*", are to be held as identical with motive power." Of course neither Mr Bain nor Mr Spencer must be understood to lay down that all pleasures when actually felt actually stimulate to exertion of some kind; since this is obviously not true of the pleasures of repose, a warm bath, &c. The stimulus must in such cases be understood to be latent and potential; only becoming actual when action is required to prevent the cessation or diminution of the pleasure. Thus a man enjoying rest after fatigue is vaguely conscious of a strong clinging to his actual condition, and of a latent readiness to resist any impulse to change it. I think further, that the stimulus of moderate pleasures and pains may become unfelt through habitual repression. For instance, in a habitually temperate man the stimulus to prolong the pleasure of eating or drinking usually ceases before the pleasure ceases: it is only occasionally that he feels the need of controlling an impulse to eat or drink up to the point of satiety. So again, a protracted pain of moderate intensity and free from alarm—such as a dull prolonged toothache—seems sometimes to lose its felt stimulus to action without losing its character as

¹ *Principles of Psychology*, ch. ix. § 125.

² The italics are mine.

pain. Here again the stimulus may be properly conceived as latent: since if asked whether we should like to get rid of even a mild toothache, we should certainly answer yes. But even if we confine our attention to cases where the stimulus is palpable and strong Mr Bain's identification of "pleasure and pain" with motive power does not appear to me to accord with experience. He himself contrasts the "disproportionate strain of active powers in one direction," to which "any sudden and great delight may give rise," with the "proper frame of mind under delight," which is "to inspire no endeavours except what the charm of the moment justifies¹." And he elsewhere explains that "our pleasurable emotions are all liable to detain the mind unduly," through the "atmosphere of excitement" with which they are surrounded, carrying the mind "beyond the estimate of pleasure and pain, to the state named 'passion,' " in which a man is not "moved solely by the strict value of the pleasure," but also by "the engrossing power of the excitement²." It is true that in such cases Mr Bain seems to hold that these "disturbances and anomalies of the will *scarcely* begin to tell in the actual feeling³," but only when the pleasure is represented in idea as an object to be aimed at. It seems to me, however, that exciting pleasures are liable to exercise, even when actually felt, a volitional stimulus out of proportion to their intensity as pleasures; and Mr Bain himself seems to recognize this in a passage where he says that "acute pleasures and pains stimulate the will perhaps more strongly than an equivalent stimulation of the massive kind⁴." If this be so, it is obviously inexact to define pleasure, *for purposes of measurement*, as the kind of feeling that we seek to retain in consciousness⁵. Shall we then say that there is a measurable quality of feeling expressed by the word "pleasure," which is independent of its relation to volition, and strictly undefinable from its simplicity?—like the quality of feeling expressed by

¹ *The Emotions and the Will*, 3rd Edition, p. 392.

² *Mental and Moral Science*, Book iv. ch. iv. § 4.

³ *Ibid.*, Book iv. ch. v. § 4.

⁴ *Ibid.*, Book iii. ch. i. § 8.

⁵ It may be further noted that some feelings which stimulate strongly to their own removal are clearly distinguishable from pains:—*e.g.* ordinarily the sensation of being tickled.

“sweet,” of which also we are conscious in varying degrees of intensity. This seems to be the view of some writers: but, for my own part, when I reflect on the notion of pleasure—using the term in the comprehensive sense which I have adopted, to include the most refined and subtle intellectual and emotional gratifications, no less than the coarser and more definite sensual enjoyments,—the only common quality that I can find in the feelings so designated seems to be that expressed by the general term “good” or “desirable,” which we have before examined. Hence, while I cannot define Pleasure,—at least when we are considering its “strict value” for purposes of quantitative comparison—as the kind of feeling which we actually desire and aim at, I still recognize as its essential quality some relation to desire or volition. I propose therefore to define it as feeling which, when experienced by intelligent beings, is at least implicitly apprehended as desirable or—in cases of comparison—preferable.

Here, however, a new question comes into view. When I stated in the preceding chapter, as a fundamental assumption of Hedonism, that it is reasonable to prefer pleasures in proportion to their intensity, and not to allow this ground of preference to be outweighed by any merely qualitative difference, I implied that the preference of pleasures on grounds of quality as opposed to quantity—as ‘higher’ or ‘nobler’—is actually possible: and indeed such non-hedonistic preference is commonly thought to be of frequent occurrence. But if we take the definition of pleasure just given—that it is the kind of feeling which we apprehend to be desirable or preferable—it seems to be a contradiction in terms to say that the less pleasant feeling can ever be thought preferable to the more pleasant.

This contradiction may, I think, be avoided as follows. As I have already said, it will be generally admitted that the pleasantness of a feeling is only directly cognizable by the individual who feels it at the time of feeling it. Thus, though others may know (on general grounds) that by preferring this gratification to some other which he might hereafter enjoy he will obtain less happiness on the whole, and so far may rightly pronounce his choice mistaken,—and though (as I shall pre-

sently argue), in so far as any estimate of pleasantness involves comparison with feelings only represented in idea, it is liable to be erroneous through imperfections in the representation—still, no one is in a position to controvert the preference of the sentient individual, so far as the quality of the present feeling alone is concerned. When, however, we judge of the preferable quality (as ‘elevation’ or ‘refinement’) of a state of consciousness as distinct from its pleasantness¹, we seem to appeal to some common standard which others can apply as well as the sentient individual. Hence I should conclude that when one kind of pleasure is judged to be qualitatively superior to another, although less pleasant, it is not really the feeling itself that is preferred, but something in the objective conditions under which it arises, *i.e.* in the relations of the sentient individual to other persons or cognizable objects of our common thought. For certainly if I in thought distinguish any feeling from all its conditions and concomitants—and also from all its effects on the subsequent feelings of the same individual or of others—and contemplate it merely as the transient feeling of a single subject; it seems to me impossible to find in it any other preferable quality than that which we call its pleasantness, the degree of which is only cognizable directly by the sentient individual².

¹ It was before observed that by saying that one pleasure is superior in *quality* to another we may mean that it is preferable when considered merely as pleasant: in which case difference in kind resolves itself into difference in degree.

² It is sometimes said (as *e.g.* by Green, *Introd. to Vol. II. of Hume's Treatise on Human Nature*) that “pleasure as feeling, in distinction from its conditions which are not feelings, cannot be conceived.” This is true, in a certain sense of the word ‘conceive;’ but not in any sense which would necessarily prevent us from taking Pleasure as an end of rational action. To adopt an old comparison, it is neither more nor less true than the statement that an angle cannot be ‘conceived’ apart from its sides. We certainly cannot form the notion of an angle without the notion of sides containing it; but this does not prevent us from apprehending with perfect definiteness the magnitude of any angle as greater or less than that of any other, without any comparison of the pairs of containing sides. Similarly, we cannot form a notion of any pleasure existing apart from “some conditions which are not feelings;” but this is no obstacle to our comparing a pleasure felt under any given conditions with any other, however otherwise conditioned, and pronouncing it equal or

It should be observed that if this definition of pleasure be accepted, and if, as before proposed, 'Ultimate Good' be taken as equivalent to 'what is ultimately desirable,' the fundamental proposition of ethical Hedonism has chiefly a negative significance; for the statement that 'Pleasure is the Ultimate Good,' will only mean that nothing is ultimately desirable except desirable feeling, apprehended as desirable by the sentient individual at the time of feeling it. This being so, it may be urged against the definition that it could not be accepted by a moralist of stoical turn, who while recognizing pleasure as a fact refused to recognize it as in any degree ultimately desirable. But I think such a moralist ought to admit an implied judgment that a feeling is *per se* desirable to be inseparably connected with its recognition as pleasure; while holding that sound philosophy shews the illusoriness of such judgments. This, in fact, seems to have been substantially the view of the Stoic school.

However this may be, I conceive that the preference which

unequal: and we require no more than this to enable us to take 'amount of pleasure' as our standard in deciding between alternatives of conduct. Nor can I doubt that I am actually able to compare quantitatively the pleasures arising under very different conditions, and in some cases to pronounce confidently that one is greater than another: though as I shall presently explain (ch. iii. § 4) I do not find myself able to do this to the extent which Hedonists sometimes seem to assume as normal.

In his more recent *Prolegomena to Ethics*, Green again says that "pleasure (in distinction from the facts conditioning it) is not an object of the understanding." To which it seems sufficient to answer that in several parts of this very treatise, arguments respecting pleasure are carried on which are only intelligible if this distinction between pleasure and the facts conditioning it is thoroughly grasped and steadily contemplated by the understanding: and we may add that the distinction is carried by Green to a degree of subtlety far beyond that which ordinary Hedonism requires—as (*e.g.*) when 'pleasure' is distinguished from the 'satisfaction' involved in the consciousness of attainment, (p. 166). Nor are these arguments merely critical and negative in respect of the possibility of measuring pleasure: we find for instance that Green has no doubt that certain measures "needed in order to supply conditions favourable to good character, tend also to make life *more pleasant on the whole*" (p. 365); and again that "it is easy to shew that *an overbalance of pain would on the whole result* to those capable of being affected by it" from the neglect of certain duties. In these cases it would seem that pleasure and pain, in distinction from the facts conditioning them, being conceived capable—in whatever degree—of quantitative measurement, cannot but be "objects of the understanding."

pure Hedonism regards as ultimately rational, should be defined as the preference of feeling valued merely as feeling, according to the estimate implicitly or explicitly made by the sentient individual at the time of feeling it; without any regard to the conditions and relations under which it arises. Accordingly we may state as the fundamental assumption of what I have called Quantitative Hedonism,—implied in the adoption of “greatest surplus of pleasure over pain” as the ultimate end—that all pleasures and pains, estimated merely as feelings, have for the sentient individual definite degrees of desirability, positive or negative; observing further, that the empirical method of Hedonism can only be applied so far as we assume that these degrees of desirability are definitely given in our experience of pleasure and pain.

There is one more assumption of a fundamental kind, which is not perhaps involved in the acceptance of the Hedonistic calculus considered as purely theoretical, but is certainly implied if it be put forward as a practical method for determining right conduct: the assumption, namely, that we can by foresight and calculation increase our pleasures and decrease our pains. It may perhaps be thought pedantic to state it formally: and in fact no one will deny that the conditions upon which our pleasures and pains depend are to some extent cognizable by us and within our own control. But, as we shall see, it has been maintained that the practice of Hedonistic observation and calculation has an inevitable tendency to decrease our pleasures generally, or the most important of them: so that it becomes a question whether we can gain our greatest happiness by seeking it, or at any rate by trying to seek it with scientific exactness.

NOTE.—It is sometimes thought to be a necessary assumption of Hedonists that a surplus of pleasure over pain is actually attainable by human beings: a proposition which an extreme pessimist would deny. But the conclusion that life is always on the whole painful would not prove it to be unreasonable for a man to aim ultimately at minimizing pain, if this is still admitted to be possible; though it would, no doubt, drive a rational egoist to immediate suicide—unless he looked forward to another life.

CHAPTER III.

EMPIRICAL HEDONISM CONTINUED.

§ 1. LET, then, pleasure be defined as feeling which the sentient individual at the time of feeling it implicitly or explicitly apprehends to be desirable;—desirable, that is, when considered merely as feeling, and not in respect of its objective conditions or consequences, or of any facts that come directly within the cognizance and judgment of others besides the sentient individual. And let it be provisionally assumed that feelings generally can be compared from this point of view, with sufficient definiteness for practical purposes, and empirically known to be more or less pleasant in some finite degree. Then the empirical-reflective method of Egoistic Hedonism will be, to represent beforehand the different series of feelings that our knowledge of physical and psychical causes leads us to expect from the different lines of conduct that lie open to us; judge which series, as thus represented, appears on the whole preferable, taking all probabilities into account; and adopt the corresponding line of conduct. It may be objected that the calculation is too complex for practice; since any complete forecast of the future would involve a vast number of contingencies of varying degrees of probability, and to calculate the Hedonistic value of each of these chances of feeling would be interminable. Still we may perhaps reduce the calculation within manageable limits, without serious loss of accuracy, by discarding all manifestly imprudent conduct, and neglecting the less probable and less important contingencies; as we do in some of the arts that have more definite ends, such as strategy and

medicine. For if the general in ordering a march, or the physician in recommending a change of abode, took into consideration all the circumstances that were at all relevant to the end sought, their calculations would become impracticable; accordingly they confine themselves to the most important; and we may deal similarly with the Hedonistic art of life.

There are however objections urged against the Hedonistic method which go much deeper; and by some writers are pressed to the extreme of rejecting the method altogether. A careful examination of these objections seems to be the most convenient way of obtaining a clear view, both of the method itself and of the results that may reasonably be expected from it.

It should, however, be premised that the objections with which we are primarily concerned are only those that can be taken, so to say, from *within* the system; arguments, that is, against the possibility of obtaining by it the results at which it aims. We are not now to consider whether the principle of Egoistic Hedonism, supposing it to afford a practicable basis for the systematization of men's reasoned activity, is to be accepted without reservation as the supreme maxim of conduct; or whether the rules deduced from it coincide with the current opinions as to what is right. The position here taken is that among certain principles of conduct which, having a *primâ facie* claim to be accepted as rational, merit a detailed examination, is the principle that what ultimately concerns each agent is his own feeling, and that therefore his ultimate aim should be to get this as pleasant as possible. Whether the observance of the recognised rules of morality is for each individual the best means to this end, it will be important presently to inquire; but I shall do this impartially, without prejudging the question whether it is reasonable for the individual to conform to the dictates of Egoism or to the generally accepted rules of morality, if the two are found to conflict.

If then we confine our attention, for the present, to the objections tending to shew the intrinsic impracticability of Hedonism as a rational method, we find ourselves, in the first place, met by a criticism which, if valid at all, must be admitted to be decisive. It has been maintained, by one of the leading writers of a school which appears to have not a few adherents:

at the present time, that the phrase "greatest possible sum of pleasures" is "intrinsically unmeaning" and "nonsense," because "pleasant feelings are not quantities to be added¹." By this assertion, however, it is not "intended to deny that there "may be in fact such a thing as a desire for a sum or contemplated "series of pleasures, or that a man may be so affected by it "as to judge that some particular desire should not be gratified;" but merely, as I understand, that a sum of pleasures cannot be possessed or enjoyed *as a sum*; that is, all at once. Each pleasure, we are told, "is over before the other is enjoyed:" a man "cannot accumulate pleasures; if he experiences a "pleasure every hour for the next 50 years, he will have no more "in possession, and will be in no better state, than if he is "pleased the next minute and then comes to an end²." But unless the transiency of pleasure diminishes its pleasantness—which the writer from whom I am quoting does not expressly maintain—I cannot see that the possibility of realizing the Hedonistic end is at all affected by the necessity of realizing it in successive parts. The argument seems to assume that by an "end" must be meant a goal or consummation, which, after gradually drawing nearer to it, we reach all at once: but this is not, I conceive, the sense in which the word is ordinarily understood by ethical writers: and certainly all that I mean by it is an object of rational aim—whether attained in successive parts or not—which is not sought as a means to the attainment of any ulterior object, but for itself. And so long as any one's prospective balance of pleasure over pain admits of being made greater or less by immediate action in one way or another, there seems no reason why 'Maximum Happiness' should not provide as serviceable a criterion of conduct as any 'chief good' capable of being possessed all at once, or in some way independent of the condition of time.

¹ The writer to whom I refer is the late Professor T. H. Green, from whose posthumous *Prolegomena to Ethics* I have already more than once quoted. The school which he represents has been on various occasions designated by different critics (including myself) as 'Hegelian,' 'Transcendentalist,' and 'Neokantian;' but no one of these terms appears to be altogether satisfactory to the persons to whom it is applied.

² Cf. *Prolegomena to Ethics*, Book iv. ch. iv. p. 401; and *Mind*, No. vi. pp. 267—9; also the Introduction to Hume's *Treatise on Human Nature*, § 7.

§ 2. If, however, it be maintained, that the consciousness of the transiency of pleasure either makes it less pleasant at the time or causes a subsequent pain, and that the deliberate and systematic pursuit of pleasure tends to intensify this consciousness; the proposition, if borne out by experience, would certainly constitute a relevant objection to the method of Egoistic Hedonism. And this view would seem to be in the mind of the writer above quoted (though it is nowhere clearly put forward): since he affirms that it is “impossible that self-satisfaction should be found in any succession of pleasures;”¹ as self-satisfaction being “satisfaction for a self that abides and “contemplates itself as abiding” must be at least “relatively permanent²:” and it is, I suppose, implied that the disappointment of the Hedonist, who fails to find self-satisfaction where he seeks for it, is attended with pain or loss of pleasure³. If this be so, and if the self-satisfaction thus missed can be obtained by the resolute adoption of some other principle of action, it would certainly seem that the systematic pursuit of pleasure is in some danger of defeating itself: it is therefore important to consider carefully how far this is really the case.

So far as my own experience goes, it does not appear to me that the mere transiency of pleasures is a serious source of discontent, so long as one has a fair prospect of having as much pleasure in the future as in the past—or even so long as the life before one has any substantial amount of pleasure to offer. But I do not doubt that an important element of happiness, for all or most men, is derived from the consciousness of possessing “relatively permanent” sources of pleasure—whether external, as wealth, social position, family, friends; or internal, as knowledge, culture, strong and lively interest in the wellbeing of fairly prosperous persons or institutions. This, however, does not, in my opinion, constitute an objection to Hedonism: it rather seems obvious, from the hedonistic point of view, that “as soon as intelligence discovers that there are fixed objects, permanent “sources of pleasure, and large groups of enduring interests,

¹ *Prolegomena to Ethics*, p. 183.

² *op. cit.* p. 248.

³ I cannot state this positively, because Green expressly distinguishes self-satisfaction from pleasure, and does not expressly affirm that its absence is attended by pain.

“which yield a variety of recurring enjoyments, the rational will, preferring the greater to the less, will unfailingly devote ‘its energies to the pursuit of these¹.’” It may be replied that if these permanent sources of pleasure are consciously sought merely as a means to the hedonistic end, they will not afford the happiness for which they are sought. With this I to a great extent agree; but I think that if the normal complexity of our impulses be duly taken into account, this statement will be found not to militate against the adoption of Hedonism, but merely to signalize a danger against which the Hedonist has to guard. In a previous chapter² I have, after Butler, laid stress on the difference between impulses that are, strictly speaking, directed towards pleasure, and ‘extra-regarding’ impulses which do not aim at pleasure,—though much, perhaps most, of our pleasure consists in the gratification of these latter, and therefore depends upon their existence. I there argued that in many cases the two kinds of impulse are so far incompatible that they do not easily coexist in the same moment of consciousness. I added, however, that in the ordinary condition of our activity the incompatibility is only momentary, and does not prevent a real harmony from being attained by a sort of alternating rhythm of the two impulses in consciousness. Still it seems undeniable that this harmony is liable to be disturbed; and that while on the one hand individuals may and do sacrifice their greatest apparent happiness to the gratification of some imperious particular desire; so on the other hand, self-love is liable to engross the mind to a degree incompatible with a healthy and vigorous outflow of those ‘disinterested’ impulses towards particular objects, the pre-existence of which is necessary to the attainment, in any high degree, of the happiness at which self-love aims. I should not, however, infer from this that the pursuit of pleasure is necessarily self-defeating and futile; but merely that the principle of Egoistic Hedonism when applied with a due knowledge of the laws of human nature, is practically self-limiting; *i.e.* that a rational method of attaining the end at which it aims requires that we should to some extent put it out of sight and not directly aim at it.

¹ Sully, *Pessimism*, ch. xi. p. 282.

² Book I. ch. iv.

I have before spoken of this conclusion as the 'Fundamental Paradox of Egoistic Hedonism;' but though it presents itself as a paradox, there does not seem to be any difficulty in its practical realization, when once the danger indicated is clearly seen. For it is an experience only too common among men, in whatever pursuit they may be engaged, that they let the original object and goal of their efforts pass out of view, and come to regard the means to this end as ends in themselves: so that they at last even sacrifice the original end to the attainment of what is only secondarily and derivatively desirable. And if it be thus easy and common to forget the end in the means overmuch, there seems no reason why it should be difficult to do it to the extent that Rational Egoism prescribes.

It is true that, as our desires cannot ordinarily be produced by an effort of will—though they can to some extent be repressed by it—if we started with no impulse except the desire of pleasure, it might seem difficult to execute the practical paradox of attaining pleasure by aiming at something else. Yet even in this hypothetical case the difficulty is less than it appears. For the reaction of our activities upon our emotional nature is such that we may commonly bring ourselves to take an interest in any end by concentrating our efforts upon its attainment. So that, even supposing a man to begin with absolute indifference to everything except his own pleasure, it does not follow that if he were convinced that the possession of other desires and impulses were necessary to the attainment of the greatest possible pleasure, he could not succeed in producing these. But this supposition is never actually realized. Every man, when he commences the task of systematizing his conduct, whether on egoistic principles or any other, is conscious of a number of different impulses and tendencies within him, other than the mere desire for pleasure, which urge his will in particular directions, to the attainment of particular results: so that he has only to place himself under certain external influences, and these desires and impulses will begin to operate without any effort of will.

It is sometimes thought, however, that there is an important class of refined and elevated impulses with which the supremacy of self-love is in a peculiar way incompatible; such as the love

of virtue, or personal affection, or the religious impulse to love and obey God. But at any rate in the common view of these impulses, this difficulty does not seem to be recognised. None of the school of moralists that followed Shaftesbury in contending that it is a man's true interest to foster in himself strictly disinterested social affections, has noted any inherent incompatibility between the existence of these affections and the supremacy of rational self-love. And similarly Christian preachers who have commended the religious life as really the happiest, have not thought genuine religion irreconcilable with the conviction that each man's own happiness is his most near and intimate concern.

Other persons, however, seem to carry the religious consciousness and the feeling of human affection to a higher stage of refinement, at which a stricter disinterestedness is exacted. They maintain that the essence of either feeling, in its best form, is absolute self-devotion and self-sacrifice. And certainly these seem incompatible with self-love, however cautiously self-limiting. A man cannot both wish to secure his own happiness and be willing to lose it. And yet how if willingness to lose it is the true means of securing it? Can self-love not merely reduce indirectly its prominence in consciousness, but directly and unreservedly annihilate itself?

This emotional feat does not seem to me possible: and therefore I must admit that a man who embraces the principle of Rational Egoism cuts himself off from the special pleasure that attends this absolute sacrifice and suppression of self. But however exquisite this may be, the pitch of emotional exaltation and refinement necessary to attain it is comparatively so rare, that it is scarcely included in men's common estimate of happiness. I do not therefore think that an important objection to Rational Egoism can be based upon its incompatibility with this particular consciousness: nor that the common experience of mankind really sustains the view that the desire of one's own happiness, if accepted as supreme and regulative, inevitably defeats its own aim through the consequent diminution and desiccation of the impulses and emotional capacities necessary to the attainment of happiness in a high degree; though it certainly shews a serious and subtle danger in this direction.

§ 3. There is, however, another way in which the habit of mind necessarily resulting from the continual practice of hedonistic comparison is sometimes thought to be unfavourable to the attainment of the hedonistic end— from a supposed incompatibility between the habit of reflectively observing and examining pleasure, and the capacity for experiencing pleasure in normal fulness and intensity. And it certainly seems important to consider what effect the continual attention to our pleasures, in order to observe their different degrees, is likely to have on these feelings themselves. The inquiry at first sight seems to lead to irreconcilable contradiction in our view of pleasure. For if pleasure only exists as it is felt, the more conscious we are of it, the more pleasure we have: and it would seem that the more our attention is directed towards it, the more fully we shall be conscious of it. On the other hand Hamilton's statement that "knowledge and feeling" (cognition and pleasure or pain) are always "in a certain inverse proportion to each other," corresponds *primâ facie* to our common experience: for consciousness, in so far as it is purely cognitive, is neither pleasurable nor painful, and the more our consciousness is occupied with cognition, the less room there would seem to be for feeling.

Reflection, however, will shew that Hamilton's doctrine rests on the assumption that the total intensity of our consciousness is a constant quantity; so that when one element of it positively increases, the rest must positively—as well as relatively—diminish. And it does not appear to me that experience gives us any valid ground for making this general assumption: it rather seems that at certain times in our life intellect and feeling are simultaneously feeble, so that the same mental excitement may intensify both simultaneously.

Still it seems to be a fact that any very powerful feeling, reaching to the full intensity of which our consciousness is normally capable, is commonly diminished by a contemporaneous stroke of cognitive effort: hence it is a general difficulty in the way of exact observation of our emotions that the object cognized seems to shrink and dwindle in proportion as the cognitive regard grows keen and eager. How then are we to reconcile this with the proposition first laid down, that pleasure

only exists as we are conscious of it? The answer seems to be that the mere consciousness of a present feeling—apart from any distinct representative elements,—cannot diminish the feeling of which it is an indispensable and inseparable condition: but in introspective cognition we go beyond the present feeling, comparing and classifying it with remembered or imagined feelings; and the effort of representing and comparing these other feelings tends to decrease the mere presentative consciousness of the actual pleasure.

I conclude, then, that there is a real danger of diminishing pleasure by the attempt to observe and estimate it. But the danger seems only to arise in the case of very intense pleasures, and only if the attempt is made at the moment of actual enjoyment; and since the most delightful periods of life have frequently recurring intervals of nearly neutral feeling, in which the pleasures immediately past may be compared and estimated without any such detriment, I do not regard the objection founded on this danger as particularly important.

§ 4. More serious, in my opinion, are the objections urged against the possibility of performing, with definite and trustworthy results, the comprehensive and methodical comparison of pleasures and pains which the adoption of the Hedonistic standard involves. I cannot indeed doubt that men habitually compare pleasures and pains in respect of their intensity: that (*e.g.*) when we pass from one state of consciousness to another, or when in any way we are led to recall a state long past, we often unhesitatingly declare the present state to be more or less pleasant than the past: or that we declare some pleasant experiences to have been 'worth,' and others 'not worth,' the trouble it took to obtain them, or the pain that followed them. But, granting this, it may still be maintained (1) that this comparison as ordinarily made is both occasional and very rough, and that it can never be extended as scientific Hedonism requires, nor applied, with any accuracy, to all possible states however differing in quality: and (2) that as commonly practised it is liable to illusion, of which we can never measure the precise amount, while we are continually forced to recognize its existence. This illusion was even urged by Plato as a ground for distrusting the apparent affirmation of consciousness in

respect of *present* pleasure. Plato thought that the apparent intensity of the coarser bodily pleasures was illusory; because these states of consciousness, being preceded by pain, were really only states of relief from pain, and so properly neutral, neither pleasant nor painful—examples of what I have called the hedonistic zero,—only appearing pleasant from contrast with the preceding pain.

To this, however, it has been answered, that in estimating pleasure there is no conceivable appeal from the immediate decision of consciousness: that here the Phenomenal is the Real—there is no other real that we can distinguish from it. And this seems to me true, in so far as we are concerned only with the present state. But then—apart from the difficulty just noticed of observing a pleasure while it is felt without thereby diminishing it—it is obvious that in any estimate of its intensity we are necessarily comparing it with some other state. And this latter must generally be an ideal, not an actual feeling: for though we can sometimes experience two or perhaps more pleasures at once, we are rarely thus enabled to compare them satisfactorily: for either the causes of the two mutually interfere, so that neither reaches its normal degree of intensity; or, more often, the two blend into one state of pleasant consciousness the elements of which we cannot estimate separately. But if it is therefore inevitable that one term at least in our comparison should be an imagined pleasure, we see that there is a possibility of error in any such comparison; for the ideal state may not adequately represent the pleasantness of the corresponding actual state. And in the egoistic comparison, the validity of which we are now discussing, the objects primarily to be compared are all represented or ideal states: for we are desiring to choose between two or more possible courses of conduct, and therefore to forecast future feelings.

Let us then examine more closely the manner in which this comparison is ordinarily performed, that we may see what positive grounds we have for mistrusting it.

In estimating for practical purposes the value of different pleasures open to us, we commonly trust most to our prospective imagination: we project ourselves into the future, and imagine what such and such a pleasure will amount to under hypothetical

circumstances. This imagination, so far as it involves conscious inference, seems to be chiefly determined by our own experience of past pleasures, which are usually recalled generically, or in large aggregates, though sometimes particular instances of important single pleasures occur to us as definitely remembered: but partly, too, we are influenced by the experience of others sympathetically appropriated: and here again we sometimes definitely refer to particular experiences which have been communicated to us by individuals, and sometimes to the traditional generalizations which are thought to represent the common experience of mankind.

Now it does not seem that such a process as this is likely to be free from error: and, indeed, no one pretends that it is. In fact there is scarcely any point upon which moralizers have dwelt with more emphasis than this, that man's forecast of pleasure is continually erroneous. Each of us frequently recognizes his own mistakes: and each still more often attributes to others errors unseen by themselves, arising either from misinterpretation of their own experience, or from ignorance or neglect of that of others.

How then are these errors to be eliminated? The obvious answer is that we must substitute for the instinctive, implicit, inference just described a more scientific process of reasoning: by deducing the probable degree of our future pleasure or pain under any circumstances from inductive generalizations based on a sufficient number of careful observations of our own and others' experience. We have then to ask, first, how far can each of us estimate accurately his own past experience of pleasures and pains? secondly, how far can this knowledge of the past enable him to forecast, with any certainty, the greatest happiness within his reach in the future? thirdly, how far can he appropriate, for the purposes of such forecasts, the past experience of others?

As regards the first of these questions, it must be remembered that it is not sufficient to know generally that we derive pleasures and pains from such and such sources; we require to know approximately the positive or negative degree of each feeling; unless we can form some quantitative estimate of them, it is futile to try to attain our *greatest possible* happiness—at

least by an empirical method. We have therefore to compare each pleasure as it occurs, or as recalled in imagination, with other imagined pleasures: and the question is, how far such comparisons can be regarded as trustworthy.

Now for my own part, when I reflect on my pleasures and pains, and endeavour to compare them in respect of intensity, it is only to a very limited extent that I can obtain clear and definite results from such comparisons, even taking each separately in its simplest form:—whether the comparison is made at the moment of experiencing one of the pleasures, or between two states of consciousness recalled in imagination. This is true even when I compare feelings of the same kind: and the vagueness and uncertainty increases, in proportion as the feelings differ in kind. Let us begin with sensual gratifications, which are thought to be especially definite and palpable. Suppose I am enjoying a good dinner: if I ask myself whether one kind of dish or wine gives me more pleasure than another, sometimes I can decide, but very often not. So if I reflect upon two modes of bodily exercise that I may have taken: if one has been in a marked degree agreeable or tedious, I take note of it naturally: but it is not natural to me to go further than this in judging of their pleasurable or painfulness, and the attempt to do so does not seem to lead to any clear affirmation. And similarly of intellectual exercises and states of consciousness predominantly emotional: even when the causes and quality of the feelings compared are similar, it is only when the differences in pleasantness are great, that hedonistic comparison seems to yield any definite result. But when I try to arrange in a scale pleasures differing in kind; to compare (*e.g.*) labour with rest, excitement with tranquillity, intellectual exercise with emotional effusion, the pleasure of scientific apprehension with that of beneficent action, the delight of social expansion with the delight of æsthetic reception; my judgment wavers and fluctuates far more, and in the majority of cases I cannot give any confident decision. And if this is the case with what Bentham calls ‘pure’—*i.e.* painless—pleasures, it is still more true of those even commoner states of consciousness, where a certain amount of pain or discomfort is mixed with pleasure, although the latter preponderates. If it

is hard to say which of two different states of contentment was the greater pleasure, it seems still harder to compare a state of placid satisfaction with one of eager but hopeful suspense, or with triumphant conquest of painful obstacles. And perhaps it is still more difficult to compare pure pleasures with pure pains, and to say how much of the one kind of feeling we consider to be exactly balanced by a given amount of the other when they do not occur simultaneously: while an estimate of simultaneous feelings is, as we have seen, generally unsatisfactory from the mutual interference of their respective causes.

§ 5. But again if these judgments are not clear and definite, still less are they consistent. I do not now mean that one man's estimate of the value of any kind of pleasures differs from another's: for we have assumed each sentient individual to be the final judge of the pleasantness and painfulness of his own feelings, and therefore this kind of discrepancy does not affect the validity of the judgments, and creates no difficulty until any one tries to appropriate the experience of others. But I mean that each individual's judgments of the comparative value of his own pleasures is apt to be different at different times: and that this variation is a legitimate ground for distrusting the validity of any particular comparison.

The causes of this variation seem to be partly due to the nature of the represented feeling, and partly to the general state of the mind at the time of making the representation. To begin with the former: we find that different kinds of pleasures and pains are not equally recoverable in idea. Thus, generally speaking, our more emotional and more representative pains are more easily recalled than the more sensational and presentative: for example, it is at this moment much more easy for me to imagine the discomfort of expectancy which preceded seasickness than the pain of the actual nausea: although I infer—from the recollection of judgments passed at the time—that the former pain was trifling compared with the latter. To this cause it seems due that past hardships, toils, and anxieties often appear pleasurable when we look back upon them, after some interval; for the excitement, the heightened sense of life that accompanied the painful struggle, would have been pleasurable if taken by itself; and it is this that we recall rather than the

pain. In estimating pleasures the other cause of variation is more conspicuous; we are conscious of changes occasional or periodic in our estimate of them, depending upon changes in our mental or bodily condition. *E.g.* it is a matter of common remark with respect to the gratifications of appetite that we cannot estimate them adequately in the state of satiety, and that we are apt to exaggerate them in the state of desire. (I do not deny that intensity of antecedent desire intensifies the pleasure of fruition; so that this pleasure not only *appears*, as Plato thought, but actually *is* greater owing to the strength of the desire that has preceded. Still it is a matter of common experience that pleasures which have been intensely desired are often found to disappoint expectation.)

There seem to be no special states of aversion, determined by bodily causes, and related to certain pains as our appetites to their correspondent pleasures; but most persons are liable to be thrown by the prospect of certain pains into the state of passionate aversion which we call fear; and to be thereby led to estimate such pains as worse than they would be judged to be in a calmer mood.

Further, when feeling any kind of pain or uneasiness we seem liable to underrate pain of an opposite kind: as Horace observes, in danger we value repose, overlooking its *ennui*, while the tedium of security makes us long for the excitement of danger. And again when we are absorbed in any particular pleasure, pleasures of a different kind are apt to be contemned: they appear coarse or thin, as the case may be: and this constitutes a fundamental objection to noting the exact degree of a pleasure at the time of experiencing it. The state of eager desire is generally inseparable from a similar bias: indeed any strong excitement tends to make us contemptuous of alien pleasures and pains alike. And, speaking more generally, we cannot represent to ourselves as very intense a pleasure of a kind that at the time of representing it we are incapable of experiencing: as (*e.g.*) the pleasures of intellectual or bodily exercise at the close of a wearying day: or any emotional pleasure when our susceptibility to the special emotion is temporarily exhausted. On the other hand it is not easy to guard against error, as philosophers have often thought, by

making our estimate in a cool and passionless state. For there are many pleasures which require precedent desire, and even enthusiasm and highly wrought excitement, in order to be experienced in their full intensity: and it is not likely that we should appreciate these adequately in a state of perfect tranquillity.

§ 6. These considerations make clearer the extent of the assumptions of Empirical Quantitative Hedonism, stated in the preceding chapter: viz. (1) that our pleasures and pains have each a definite degree and (2) that this degree is empirically cognizable. Firstly, if pleasure only exists as it is felt, the belief that every pleasure and pain has a definite intensive quantity or degree must remain an *a priori* assumption, incapable of positive empirical verification. For the pleasure can only have the degree as compared with other feelings, of the same or some different kind; but, generally speaking, since this comparison can only be made in imagination, it can only yield the hypothetical result that if certain feelings could be felt together, precisely as they have been felt separately, one would be found more desirable than the other in some definite ratio. If, then, we are asked what ground we have for regarding this imaginary result as a valid representation of reality, we cannot say more than that the belief in its general validity is irresistibly suggested in reflection on experience, and remains at any rate uncontradicted by experience.

But secondly, granting that each of our pleasures and pains has really a definite degree of pleasantness or painfulness the question still remains whether we have any means of accurately measuring these degrees. Is there any reason to suppose that the mind is ever in such a state as to be a perfectly neutral and colourless medium for imagining all kinds of pleasures? Experience certainly shews us the frequent occurrence of moods in which we have an apparent bias for or against a particular kind of feeling. Is it not probable that there is always some bias of this kind? that we are always more in tune for some pleasures, more sensitive to some pains, than we are to others? It must, I think, be admitted that the exact cognition of the place of each kind of feeling in a scale of desirability, measured positively and negatively from a zero of perfect indifference, is at best an ideal to which we

can never tell how closely we approximate. But in the variations of our judgment and the disappointment of our expectations we have experience of errors of which we can trace the causes, and allow for them, at least roughly; correcting in thought the defects of imagination. And since what we require for practical guidance is to estimate not individual past experiences, but the value of a kind of pleasure or pain, as obtained under certain circumstances or conditions; we can to some extent diminish the chance of error in this estimate by making a number of observations and imaginative comparisons, at different times and in different moods. In so far as these agree we may legitimately feel an increased confidence in the result: and in so far as they differ, we can at least reduce our possible error by striking an average of the different estimates. It will be evident, however, that such a method as this cannot be expected to yield more than a rough approximation to the supposed truth.

§ 7. We must conclude then that our estimate of the hedonistic value of any past pleasure or pain, is liable to an amount of error which we cannot calculate exactly; because the represented pleasantness of different feelings fluctuates and varies indefinitely with changes in the actual condition of the representing mind. We have now to observe that, for similar reasons, even supposing we could adequately allow for, and so exclude, this source of error in our comparison of past pleasures, it is liable to intrude again in arguing from the past to the future. For our capacity for particular pleasures may be about to change, or may have actually changed since the experiences that form the data of our calculation. We may have reached the point of satiety in respect of some of our past pleasures, or otherwise lost our susceptibility to them, owing to latent changes in our constitution: or we may have increased our susceptibility to pains inevitably connected with them: or altered conditions of life may have generated in us new desires and aversions, and given relative importance to new sources of happiness. Or any or all of these changes may be expected to occur, before the completion of the course of conduct upon which we are now deciding. The most careful estimate of a girl's pleasures (supposing a girl gifted with the abnormal

habit of reflection that would be necessary) would not much profit a young woman: and the hedonistic calculations of youth require modification as we advance in years.

It may be said, however, that no one, in making such a forecast, can or does rely entirely on his own experience: when endeavouring to estimate the probable effect upon his happiness of new circumstances and influences, untried rules of conduct and fashions of life, he always argues partly from the experience of others. This is, I think, generally true: but by including inferences from other men's experience we inevitably introduce a new possibility of error; for such inference proceeds on the assumption of a similarity of nature among human beings, which is never exactly true, while we can never exactly know how much it falls short of the truth; though we have sufficient evidence of the striking differences between the feelings produced in different men by similar causes, to convince us that the assumption would in many cases be wholly misleading. On this ground Plato's reason for claiming that the life of the Philosopher has more pleasure than that of the Sensualist is palpably inadequate. The philosopher, he argues, has tried both kinds of pleasure, sensual as well as intellectual; and prefers the delights of philosophic life: the sensualist ought therefore to trust his decision and follow his example. But who can tell that the philosopher's constitution is not such as to render the enjoyments of the senses, in his case, comparatively feeble? while on the other hand the sensualist's mind may not be able to attain more than a thin shadow of the philosopher's delight. And so, generally speaking, if we are to be guided by another's experience, we require to be convinced not only that he is generally accurate in observing, analysing, and comparing his sensations, but also that his relative susceptibility to the different kinds of pleasure and pain in question coincides with our own. If he is unpractised in introspective observation, it is possible that he may mistake even the external conditions of his own happiness; and so the communication of his experience may be altogether misleading. But however accurately he has analysed and determined the causes of his feelings, that similar causes would produce similar effects in us must always be uncertain. And the uncertainty is increased indefinitely if our

adviser has to recall in memory out of a distant past some of the pleasures or pains to be compared. Thus in the ever-renewed controversy between Age and Youth, wisdom is not after all so clearly on the side of maturer counsels as it seems to be at first sight. When a youth is warned by his senior to abstain from some pleasure, on the ground of prudence, because it is not worth the possible pleasures that must be sacrificed for it and the future pains that it will entail; it is difficult for him to know how far the elder man can recall—even if he could once feel—the full rapture of the delight that he is asking the younger to renounce.

And further, this source of error besets us in a more extended and more subtle manner than has yet been noticed. For our sympathetic apprehension of alien experiences of pleasure and pain has been so continually exercised, in so many ways, during the whole of our life, both by actual observation and oral communication with other human beings, and through books and other modes of symbolic suggestion; that it is impossible to say how far it has unconsciously blended with our own experience, so as to colour and modify it when represented in memory. Thus we may easily overlook the discrepancy between our own experience and that of others, in respect of the importance of certain sources of pleasure and pain, if no sudden and striking disappointment of expectations forces it on our notice. Only with considerable care and attention can sympathetic persons separate their own real likes and dislikes from those of their associates: and we can never tell whether this separation has been completely effected.

But again: the practical inference from the past to the future is further complicated by the fact that we can alter ourselves. For it may be that our past experience has been greatly affected by our being not properly attuned to certain pleasures, as (*e.g.*) those of art, or study, or muscular exercise, or society, or beneficent action: or not duly hardened against certain sources of pain, such as toil, or anxiety, or abstinence from luxuries: and there may be within our power some process of training or hardening ourselves which may profoundly modify our susceptibilities. And this consideration is especially important,—and at the same time especially

difficult to deal with—when we attempt to appropriate the experience of another. For we may find that he estimates highly pleasures which we not only have never experienced at all, but cannot possibly experience without a considerable alteration of our nature. For example, the pleasures of the religious life, the raptures of prayer and praise and the devotion of the soul to God, are commonly thought to require Conversion or complete change of nature before they can be experienced. And in the same way the sacrifice of sensual inclination to duty is disagreeable to the non-moral man when he at first attempts it, but affords to the truly virtuous man a deep and strong delight. And similarly almost all the more refined intellectual and emotional pleasures require training and culture in order to be enjoyed: and since this training does not always succeed in producing any considerable degree of susceptibility, it may always be a matter of doubt for one from whom it would require the sacrifice of other pleasures, whether such sacrifice is worth making.

The foregoing considerations must, I think, seriously reduce our confidence in what I have called the Empirical-reflective method of Egoistic Hedonism. I do not conclude that we should reject it altogether: I am conscious that, in spite of all the difficulties that I have urged, I continue to make comparisons between pleasures and pains with practical reliance on their results. But I conclude that it would be at least highly desirable, with a view to the systematic direction of conduct, to control and supplement the results of such comparisons by the assistance of some other method: if we can find any on which we see reason to rely.

CHAPTER IV.

OBJECTIVE HEDONISM AND COMMON SENSE.

§ 1. BEFORE we examine those methods of seeking one's own happiness which are more remote from the empirical, it will be well to consider how far we may reasonably avoid the difficulties and uncertainties of the method of reflective comparison, by relying on the current opinions and accepted estimates of the value of different objects commonly sought as sources of pleasure.

It certainly seems more natural to men, at least in the main plan and ordering of their lives, to seek and consciously estimate the objective conditions and sources of happiness, rather than happiness itself: and it may plausibly be said that by relying on such estimates of objects we avoid the difficulties that beset the introspective method of comparing feelings: and that the common opinions as to the value of different sources of pleasure express the net result of the combined experience of mankind from generation to generation: in which the divergences due to the limitations of each individual's experience, and to the differently tinged moods in which different estimates have been taken, have balanced and neutralized each other and so disappeared.

I do not wish to undervalue the guidance of common sense in our pursuit of happiness. I think, however, that when we consider these common opinions as premises for the deductions of systematic egoism, they must be admitted to be open to the following grave objections.

In the first place Common Sense gives us only, at the best, an estimate true for an average or typical human being: and, as we have already seen, it is probable that any particular individual will be more or less divergent from this type. In

any case, therefore, each person will have to correct the estimate of common opinion by the results of his own experience in order to obtain from it trustworthy guidance for his own conduct : and this process of correction, it would seem, must be involved in all the difficulties from which we are trying to escape. But, secondly, the experience of the mass of mankind is confined within limits too narrow for its results to be of much avail in the present inquiry. The majority of human beings spend most of their time in labouring to avert starvation and severe bodily discomfort : and the brief leisure that remains to them, after supplying the bodily needs of food, sleep, &c., is spent in ways determined rather by impulse, routine, and habit, than by a deliberate estimate of probable pleasure. It would seem, then, that the common sense to which we have here to refer can only be that of a minority of comparatively rich and leisured persons.

But again, we cannot tell that the mass of mankind, or any section of the mass, is not generally and normally under the influence of some of the causes of mal-observation previously noticed. We avoid the "idols of the cave" by trusting Common Sense, but what is to guard us against the "idols of the tribe" ? Moreover, the common estimate of different sources of happiness seems to involve all the confusion of ideas and points of view, which in defining the empirical method of Hedonism we have taken some pains to eliminate. In the first place it does not distinguish between objects of natural desire and sources of experienced pleasure. Now we have seen (Bk. I. ch. iv.) that these two are not exactly coincident—indeed we find numerous examples of men who continue not only to feel but to indulge desires, the gratification of which they know by ample experience to be attended with more pain than pleasure. And therefore the current estimate of the desirability of objects of pursuit cannot be taken to express simply men's experience of pleasure and pain : for men are apt to think desirable what they strongly desire, whether or not they have found it conducive to happiness on the whole : and so the common opinion will tend to represent a compromise between the average force of desires and the average experience of the consequences of gratifying them.

We must allow again for the intermingling of moral and æsthetic preferences with the purely hedonistic in the estimate of common sense. For even when men definitely expect greater happiness from the course of conduct which they choose than from any other, it is often because they think it the right, or more excellent, or more noble course; making, more or less unconsciously, the assumption (which we shall presently have to consider) that the most excellent action will prove to be also the most conducive to the agent's happiness.

Again, the introduction of the moral and æsthetic points of view suggests the following doubt. Are we to be guided by the preferences which men avow, or by those which their actions would lead us to infer? On the one hand, we cannot doubt that men often, from weakness of character, fail to seek what they sincerely believe will give them most pleasure in the long run: on the other hand, as a genuine preference for virtuous or refined pleasure is a mark of genuine virtue or refined taste, men who do not really feel such preference are unconsciously or consciously influenced by a desire to gain credit for it, and their express estimate of pleasures is thus modified and coloured.

§ 2. But, even if we had no doubt on general grounds that Common Sense would prove our best guide in the pursuit of happiness, we should still be perplexed by finding its utterances on this topic very deficient in clearness and consistency. I do not merely mean that they are different in different ages and countries—that we might explain as due to variations in the general conditions of human life—: but that serious conflicts and ambiguities are found if we consider only the current common sense of our own age and country. We can make a list of sources of happiness apparently recommended by an overwhelming *consensus* of current opinion: as health, wealth, friendship and family affections, fame and social position, power, interesting and congenial occupation and amusement,—including the gratification, in some form, of the love of knowledge, and of those refined, partly sensual, partly emotional, susceptibilities which we call æsthetic¹. But if we inquire into the relative value of these objects of common

¹ The consideration of the importance of Morality as a source of happiness is reserved for the next chapter.

pursuit, we seem to get no clear answer from Common Sense : unless, perhaps, it would be generally agreed that health ought to be paramount to all other secondary ends : though even on this point we could not infer general agreement from observation of the actual conduct of mankind. Nay, even as regards the positive estimate of these sources of happiness, we find on closer examination that the supposed *consensus* is much less clear than it seemed at first. Not only are there numerous and important bodies of dissidents from the current opinions : but the very same majority, the same Common Sense of Mankind that maintains these opinions, is found in a singular and unexpected manner to welcome and approve the paradoxes of these dissidents. Men shew a really startling readiness to admit that the estimates of happiness which guide them in their ordinary habits and pursuits are erroneous and illusory : and that from time to time the veil is, as it were, lifted, and the error and illusion made manifest.

For, first, men seem to attach great value to the ample gratification of bodily appetites and needs : the wealthier part of mankind spend a considerable amount of money and forethought upon the means of satisfying these in a luxurious manner : and though they do not often deliberately sacrifice health to this gratification—common sense condemns that as irrational—yet one may say that they are habitually courageous in pressing forward to the very verge of this imprudence.

And yet the same people are fond of saying that “hunger is the best sauce,” and that “temperance and labour will make plain food more delightful than the most exquisite products of the culinary art.” And they often argue with perfect sincerity that the rich have really no advantage, or scarcely any advantage, over the comparatively poor, in respect of these pleasures ; for habit soon renders the more luxurious provision for the satisfaction of their acquired needs no more pleasant to the rich than the appeasing of his more primitive appetites is to the poor man. And the same argument is often extended to all the material comforts that wealth can purchase. It is often contended that habit at once renders us indifferent to these while they are enjoyed, and yet unable to dispense with them without annoyance : so that the pleasures of the

merely animal life are no greater to the rich than to the poor, but only more insecure. And from this there is but a short step to the conclusion, that wealth, in the pursuit of which most men agree in concentrating their efforts, and on the attainment of which all congratulate each other,—wealth, for which so many risk their health, shorten their lives, reduce their enjoyments of domestic life, and sacrifice the more refined pleasures of curiosity and art,—is really a very doubtful gain, in the majority of cases; because the cares and anxieties which it entails balance, for most men, the slight advantage of the luxuries which it purchases¹.

And similarly, although social rank and status is, in England, an object of passionate pursuit, yet it is continually said, with general approval, that it is of no intrinsic value as a means of happiness; that though the process of ascending from a lower grade to a higher is perhaps generally agreeable, and the process of descending from a higher to a lower certainly painful, yet permanent existence on the loftier level is no more pleasant than on the humbler; that happiness is to be found as easily in a cottage as in a palace (if not, indeed, more easily in the cottage): and so forth.

Still more trite are the commonplaces as to the emptiness and vanity of the satisfaction to be derived from Fame and Reputation. The case of posthumous fame, indeed, is a striking instance of the general proposition before laid down, that the commonly accepted ends of action are determined partly by the average force of desires that are not directed towards pleasure, nor conformed to experiences of pleasure. For posthumous fame seems to rank pretty high among the objects that common opinion regards as good or desirable for the individual: and the pursuit of it is not ordinarily stigmatized as contrary to prudence, even if it leads a man to sacrifice other important sources of happiness to a result of which he never

¹ It is striking to find the author of the *Wealth of Nations*, the founder of a long line of plutologists who are commonly believed to exalt the material means of happiness above all other, declaring that "wealth and greatness are mere trinkets of frivolous utility," and that "in ease of body and peace of mind, all the different ranks of life are nearly upon a level, and the beggar who suns himself by the side of the highway possesses that security which kings are fighting for." Adam Smith, *Moral Sentiments*, Part iv. c. i.

expects to be actually conscious. Yet the slightest reflection shews such a pursuit to be *primâ facie* irrational¹, from an egoistic point of view; and every moralizer has found this an obvious and popular topic. The actual consciousness of present fame is no doubt very delightful to most persons: still the moralizer does not find it difficult to maintain that even this is attended with such counterbalancing disadvantages as render its hedonistic value very doubtful.

Again, the current estimate of the desirability of Power is tolerably high, and perhaps the more closely and analytically we examine the actual motives of men, the more widespread and predominant its pursuit will appear: for many men seem to seek wealth, knowledge, even reputation, as a means to the attainment of power, rather than for their own sakes or with a view to other pleasures. And yet men assent willingly when they are told that the pursuit of power, as of fame, is prompted by a vain ambition, never satisfied, but only rendered more uneasy by such success as is possible for it: that the anxieties which attend not only the pursuit but the possession of power, and the jealousies and dangers inseparable from the latter, far outweigh its pleasures.

Society of some sort no one can deny to be necessary to human happiness: but still the kind and degree of social intercourse which is actually sought by the more wealthy and leisured portion of the community, with no little expenditure of time, trouble and means, is often declared to yield a most thin and meagre result of pleasure.

We find, no doubt, great agreement among modern moralizers as to the importance of the exercise of the domestic affections as a means of happiness: and this certainly seems to have a prominent place in the plan of life of the majority of mankind. And yet it may fairly be doubted whether men in general do value domestic life very highly, apart from the gratification of sexual passion. Certainly whenever any part

¹ No doubt such a pursuit may be justified to self-love by dwelling on the pleasures of hope and anticipation which attend it. But this is obviously an after-thought. It is not for the sake of these originally that posthumous fame is sought by him whom it spurs

“To scorn delights and live laborious days.”

of civilized society is in such a state that men can freely indulge this passion and at the same time avoid the burden of a family, without any serious fear of social disapprobation, celibacy tends to become common: it has even become so common as to excite the grave anxiety of legislators. And though such conduct has always been disapproved by common sense, it seems to be rather condemned as anti-social than as imprudent.

Thus our examination shews great instability and uncertainty in the most decisive judgments of common sense; since, as I have said, bodily comfort and luxury, wealth, fame, power, society are the objects which common opinion seems most clearly and confidently to recommend as sources of pleasure. For though the pleasures derived from Art and the contemplation of the beautiful in Nature, and those of curiosity and the exercise of the intellect generally, are highly praised, it is difficult to formulate a "common opinion" in respect of them; since the high estimates often set upon them seem to express the real experience of only small minorities. And though these have persuaded the mass of mankind, or that portion of it which is possessed of leisure, to let Culture be regarded as an important source of happiness; they can scarcely be said to have produced any generally accepted opinion as to its importance in comparison with the other sources before mentioned, the pleasures of which are more genuinely appreciated by the majority; still less as to the relative value of different elements of this culture.

But even supposing the *consensus*, in respect of sources of happiness, were far more complete and clear than impartial reflection seems to shew, its value would still be considerably impaired by the dissent of important minorities, which we have not yet noticed. For example, many religious persons regard all mundane pleasures as mean and trifling; so full of vanity and emptiness that the eager pursuit of them is only possible through ever renewed illusion, leading to ever repeated disappointment. And this view is shared by not a few reflective persons who have no religious bias: as is evident from the numerous adherents that Pessimism has won in recent times. Indeed a somewhat similar judgment, on the value of the

ordinary objects of human pursuit, has been passed by many philosophers who have not been pessimists: and when we consider that it is the philosopher's especial business to reflect with care and precision on the facts of consciousness, we shall hesitate, in any dispute between philosophers and the mass of mankind, to let our conclusion be determined by merely counting heads. On the other hand, as has been already observed, the philosopher's susceptibilities and capacities of feeling do not fairly represent those of humanity in general: and hence if he ventures to erect the results of his individual experience into a universal standard, he is likely to overrate some pleasures and underrate others. Perhaps the most convincing illustrations of this are furnished by thinkers not of the idealist or transcendental type, but professed Hedonists, such as Epicurus and Hobbes. We cannot accept as fair expressions of the ordinary experience of the human race either Epicurus's identification of painlessness with the highest degree of pleasure, or Hobbes's asseveration that the gratifications of curiosity "far exceed in intensity all carnal delights." Thus we seem to be in this dilemma: the mass of mankind, to whose common opinion we are naturally referred for catholically authoritative beliefs respecting the conditions of happiness, are deficient in the faculty or the habit of observing and recording their experience: and usually, in proportion as a man is, by nature and practice, a better observer, the phenomena that he has to observe are more and more divergent from the ordinary type.

§ 3. On the whole it must, I think, be admitted that the Hedonistic method cannot be freed from inexactness and uncertainty by appealing to the judgments of common sense respecting the sources of happiness. At the same time I would not exaggerate the difficulty of combining these into a tolerably coherent body of probable doctrine, not useless for practical guidance. For first, it must be observed, that it is only occasionally and to a limited extent that these commonly commended sources of happiness come into competition with one another and are presented as alternatives. For example, the pursuit of wealth often leads also to power (besides the power that lies in wealth) and to reputation: and again, these

objects of desire can usually be best attained—as far as it is in our power to attain them at all—by employment which in itself gives the pleasure that normally attends energetic exercise of one's best faculties: and this congenial employment is not incompatible with adequate exercise of the affections, social and domestic; nor with cultivated amusement (which must always be carefully limited in amount if it is to be really amusing). And no one doubts that to carry either employment or amusement to a degree that injures health involves generally a sacrifice of happiness, no less than over-indulgence in sensual gratifications.

And as for the philosophical or quasi-philosophical paradoxes as to the illusoriness of sensual enjoyments, wealth, power, fame, &c. we may explain the widespread acceptance which these find by admitting a certain general tendency to exaggeration in the common estimates of such objects of desire, which from time to time causes a reaction and an equally excessive temporary depreciation of them. As we saw (ch. iii.) it is natural for men to value too highly the absent pleasures for which they hope and long: power and fame, for example, are certainly attended with anxieties and disgusts which are not foreseen when they are represented in longing imagination: yet it may still be true that they bring to most men a clear balance of happiness on the whole. It seems clear, again, that luxury adds *less* to the ordinary enjoyment of life than most men struggling with penury suppose: there are special delights attending the hard-earned meal, and the rarely recurring amusement, which must be weighed against the profuser pleasures that the rich can command: so that we may fairly conclude that increase of happiness is very far from keeping pace with increase of wealth. On the other hand, when we take into account all the pleasures of Culture, Power, Fame, and Beneficence, and still more the security that wealth gives against the pains of privation and the anxieties of penury, we can hardly doubt that increase of wealth brings on the average *some* increase of happiness. Accordingly, while regarding it as extravagant to affirm that happiness is "equally distributed through all ranks and callings," we may yet reasonably conclude that it is *more* equally distributed than

the aspect of men's external circumstances would lead us to infer: especially considering the importance of the pleasures that attend the exercise of the affections. Again, common sense is quite prepared to recognize that there are persons of peculiar temperament to whom the ordinary pleasures of life are really quite trifling in comparison with more refined enjoyments: and also that men generally are liable to fall, for certain periods, under the sway of absorbing impulses, which take them out of the range within which the judgments of common sense are even broadly and generally valid. No one (*e.g.*) expects a lover to care much for anything except the enjoyments of love: nor considers that an enthusiast sacrifices happiness in making everything give way to his hobby.

In fact we may say that common sense scarcely claims to provide more than rather indefinite general rules, which no prudent man should neglect without giving himself a reason for doing so. Such reasons may either be drawn from one's knowledge of some peculiarities in one's nature, or from the experience of others whom one has ground for believing to be more like oneself than the average of mankind are. Still, as we saw, there is considerable risk of error in thus appropriating the special experience of other individuals: and, in short, it does not appear that by any process of this kind,—either by appealing to the common opinion of the many, or to that of cultivated persons, or to that of those whom we judge most to resemble ourselves,—we can hope to solve with precision or certainty the problems of egoistic conduct.

The question then remains, whether any general theory can be attained of the causes of pleasure and pain so certain and practically applicable that we may by its aid rise above the ambiguities and inconsistencies of common or sectarian opinion, no less than the shortcomings of the empirical-reflective method, and establish the Hedonistic art of life on a thoroughly scientific basis. To the consideration of this question I shall proceed in the last chapter of this book: but before entering upon it, I wish to examine carefully a common belief as to the means of attaining happiness which—though it hardly claims to rest upon a scientific basis—is yet generally conceived by those who hold it to have a higher degree of certainty than

most of the current opinions that we have been examining. This is the belief that a man will attain the greatest happiness open to him by the performance of his Duty as commonly recognized and prescribed—except so far as he may deviate from this standard in obedience to a truer conception of the conduct by which universal good is to be realized or promoted¹. The special importance of this opinion to a writer on *Morals* renders it desirable to reserve our discussion of it for a separate chapter.

¹ In the following chapter I have not entered into any particular consideration of the case in which the individual's conscience is definitely in conflict with the general moral consciousness of his age and country: because, though it is commonly held to be a man's duty always to obey the dictates of his own conscience, even at the risk of error, it can hardly be said to be a current opinion that he will always attain the greatest happiness open to him by conforming to the dictates of his conscience even when it conflicts with received morality.

CHAPTER V.

HAPPINESS AND DUTY.

§ 1. THE belief in the connexion of Happiness with Duty is one to which we find a general tendency among civilized men, at least after a certain stage in civilization has been reached. But it is doubtful whether it would be affirmed, among ourselves, as a generalization from experience, and not rather as a matter of direct Divine Revelation, or an inevitable inference from the proposition that the world is governed by a perfectly Good and Omnipotent Being; which latter doctrine again is held to be proved either by miraculous Revelation, or the intuitions of Natural Religion, or both combined. To examine thoroughly the validity of the belief in the Moral Government of the World is one of the most important tasks that human reason can attempt: but involving as it does an exhaustive inquiry into the evidences of Natural and Revealed Religion, it could hardly be included within the scope of the present treatise¹. Here, then, I shall only consider the coincidence of Duty and Happiness in so far as it is maintained by arguments drawn from experience and supposed to be realized in our present earthly life. Perhaps, as so restricted, the coincidence can hardly be said to be "currently believed:" indeed it may be suggested that the opposite belief is implied in the general admission of the necessity of rewards and punishments in a future state, in order to exhibit and realize completely the moral government of the

¹ Such discussion of the question as seemed desirable in a work like this will be found in the concluding chapter of the treatise.

world. But reflection will shew that this implication is not necessary; for it is possible to hold that even here virtue is always rewarded and vice punished, so far as to make the virtuous course of action always the most prudent; while yet the rewards and punishments are not sufficient to satisfy our sense of justice. Admitting that the virtuous man is often placed on earth in circumstances so adverse that his life is not as happy as that of many less virtuous; it is still possible to maintain that by virtue he will gain the maximum of happiness that can be gained under these circumstances, all appearances to the contrary notwithstanding. And this view has certainly been held by moralists of reputation on grounds drawn from actual experience of human life; and seems often to be confidently put forward on similar grounds by popular preachers and moralizers. It appears therefore desirable to subject this opinion to a careful and impartial examination. In conducting this examination, at the present stage of our inquiry, we shall have to use the received notions of Duty without further definition or analysis: but it is commonly assumed by those whose view we are to examine that these conceptions—as they are found in the moral consciousness of ordinary well-meaning persons—are at least approximately valid and trustworthy; and the preceding chapters will have fully shewn that the generalizations of Hedonism must be established, if at all, by large considerations and decisive preponderances, and that it would be idle in considering a question of this kind to take account of slight differences, and to pretend to weigh in our mental scales comparatively small portions of happiness.

§ 2. Accepting, then, the common division¹ of duties into self-regarding and social, it may be conceded that as far as the first are concerned the view that we are examining is not likely to provoke any controversy: for by 'duties towards oneself' are commonly meant acts that tend directly or indirectly to promote one's happiness. We may therefore confine our attention to the social department of Duty, and consider whether by observing the moral rules that prescribe certain modes of

¹ Whatever modifications of this division may afterwards appear to be necessary (cf. Bk. III. ch. II. § 1 and VII. § 1) will not, I think, tend to invalidate the conclusions of the present chapter.

behaviour towards others we shall always tend to secure the greatest balance of happiness to ourselves.

Here it will be convenient to adopt with some modification the terminology of Bentham; and to regard the pleasures consequent on conformity to moral rules, and the pains consequent on their violation, as the 'sanctions' of these rules. These 'sanctions' we may classify as External and Internal. The former class will include both 'Legal Sanctions,' or penalties inflicted by the authority, direct or indirect, of the sovereign; and 'Social Sanctions,' which are either the pleasures that may be expected from the approval and goodwill of our fellow-men generally, and the services that they will be prompted to render both by this goodwill and by their appreciation of the usefulness of good conduct, or the annoyance and losses that are to be feared from their distrust and dislike. In so far as the happiness earned by virtue comes from internal sources, it will lie in the pleasurable emotion attending virtuous action, or in the absence of remorse, or will result more indirectly from some effect on the mental constitution of the agent produced by the maintenance of virtuous dispositions and habits. This classification is important for our present purpose, chiefly because the systems of rules to which these different sanctions are respectively attached may be mutually conflicting. The Positive Morality of any community undergoes development, and is thus subject to changes which affect the consciences of the few before they are accepted by the many; so that the rules at any time sustained by the strongest social sanctions may not only fall short of, but even clash with, the intuitions of those members of the community who have most moral insight. For similar reasons Law and Positive Morality may be at variance, in details. For though a law could not long exist, which it was universally thought wrong to obey; there may easily be laws commanding conduct that is considered immoral by some more or less enlightened fraction of the community, especially by some sect or party that has a public opinion of its own: and any individual may be so much more closely connected with this fraction than with the rest of the community, that the social sanction may in his case practically operate against the legal.

No doubt in a thoroughly well-ordered state there would be no such conflict of sanctions: Law would always be in harmony with current moral sentiments, and these latter would always be found supporting such rules of behaviour as an enlightened moralist would lay down. But the question that we are now investigating is whether these sanctions, as at present capable of being foreseen, are sufficient in all cases to determine a rational egoist to the performance of social duty: and from this point of view the actual conflict of sanctions is of great importance: for the more stress we lay on either the legal or the social sanctions of moral conduct, the greater difficulty we shall have in proving the coincidence of duty and self-interest in the exceptional cases in which we find these sanctions arrayed against what we conceive to be duty.

But even if we put these cases out of sight, it still seems clear that the external sanctions of morality alone are not always sufficient to render immoral conduct also imprudent. I hardly need occupy time in showing that this is true of legal sanctions, considered by themselves. We must indeed admit that in an even tolerably well-ordered society—i.e. in an ordinary civilized community in its normal condition—all serious open violation of law is contrary to prudence, unless it is an incident in a successful process of violent revolution: and further, that violent revolutions would very rarely—perhaps never—be made by a combination of persons, all perfectly under the control of enlightened self-love; on account of the general and widespread destruction of security and of other means of happiness which such disturbances inevitably involve. Still, so long as actual human beings are not all rational egoists, such times of disorder will be liable to occur: and we cannot say that *under existing circumstances* it is a clear universal precept of Rational Self-love that a man should “seek peace and ensue it:” since the disturbance of political order may offer to a cool and skilful person, who has the art of fishing in troubled waters, opportunities of gaining wealth, fame, and power, far beyond what he could hope for in peaceful times. In short, though we may admit that a society composed entirely of rational egoists would, when once organized, tend to remain in a stable and orderly condition, it does not follow that any indi-

vidual rational egoist will always be on the side of order in any existing community¹.

But at any rate, in the most orderly societies with which we are acquainted, the administration of law and justice is never in so perfect a state as to render *secret* crimes always acts of folly, on the score of the legal penalties attached to them. For however much these may outweigh the advantages of crime, cases must inevitably occur in which the risk of discovery is so small, that on a sober calculation the almost certain gain will more than compensate for the slight chance of the penalty. And finally, in no community is the law actually in so perfect a state that there are not certain kinds of flagrantly anti-social conduct, which slip through its meshes and escape legal penalties altogether; or incur only such legal penalties as are outweighed by the profit of law-breaking.

§ 3. Let us proceed, then, to consider how far the social sanction in such cases supplies the defects of the legal. No doubt the hope of praise and liking and services from one's fellow-men, and the fear of forfeiting these and incurring instead aversion, refusal of aid, and social exclusion, are considerations often important enough to determine the rational egoist to law-observance, even in default of adequate legal penalties. Still these sanctions are liable to fail just where the legal penalties are defective; social no less than legal penalties are evaded by *secret* crimes; and in cases of criminal revolutionary violence, the efficacy of the social sanction is apt to be seriously impaired by the party spirit enlisted on the side of the criminal. For it has to be observed that the force of the social sanction diminishes very rapidly, in proportion to the number of dissidents from the common opinion that awards it. Disapprobation that is at once intense and quite universal would be so severe a penalty as perhaps to outweigh any imaginable advantages: since it seems impossible for a human being to live happily, whatever other goods he may enjoy, without the kindly regards of some of his fellows: and so, in contemplating the conven-

¹ I do not here consider the case of revolutionists aiming sincerely at the general wellbeing; since the morality of such revolutions will generally be so dubious, that these cases cannot furnish any clear argument on either side of the question here discussed.

tional portrait of the tyrant, who is represented as necessarily suspicious of those nearest him, even of the members of his own family, we feel prepared to admit that such a life must involve the extreme of unhappiness. But when we turn to contemplate the actual tyrannical usurpers, wicked statesmen, successful leaders of unwarranted rebellion, and, speaking generally, the great criminals whose position raises them out of the reach of legal penalties, it does not appear that the moral odium under which they lie must necessarily count for much in an egoistic calculation of the gain and loss resulting from their conduct. For this disesteem is only expressed by a portion of the community : and its utterance is often drowned in the loud-voiced applause of the multitude whose admiration is largely independent of moral considerations.

It seems, then, impossible to affirm that the external sanctions of men's legal duties will always be sufficient to identify them with their interests. And a corresponding assertion would be still more unwarranted in respect of moral duties not included within the sphere of Law. In saying this, I am fully sensible of the force of what may be called the Principle of Reciprocity, by which certain utilitarians have endeavoured to prove the coincidence of any individual's interest with his social duties. Virtues (they say) are qualities either useful or directly agreeable to others : thus they either increase the market value of the virtuous man's services, and cause others to purchase them at a higher rate and to allot to him more dignified and interesting functions : or they dispose men to please him, both out of gratitude and in order to enjoy the pleasure of his society in return : and again—since man is an imitative animal—the exhibition of these qualities is naturally rewarded by a reciprocal manifestation of them on the part of others, through the mere influence of example. I do not doubt that the prospect of these advantages is an adequate motive for cultivating many virtues and avoiding much vice. Thus on such grounds a rational egoist will generally be strict and punctual in the fulfilment of all his engagements, and truthful in his assertions, in order to win the confidence of other men ; and he will be zealous and industrious in his work, in order to obtain gradually more important and therefore more honourable

and lucrative employment; and he will control such of his passions and appetites as are likely to interfere with his efficiency; and will not exhibit violent anger or use unnecessary harshness even towards servants and subordinates; and towards his equals and superiors in rank he will be generally polite and complaisant and good-humoured, and prompt to shew them all such kindness as costs but little in proportion to the pleasure it gives. Still, reflection seems to shew that the conduct recommended by this line of reasoning does not really coincide with moral duty. For, first, what one requires for social success is that one should *appear*, rather than *be*, useful to others: and hence this motive will not restrain one from doing secret harm to others, or even from acting openly in a way that is really harmful, though not perceived to be so. And again, a man is not useful to others by his virtue only, but sometimes rather by his vice: or more often by a certain admixture of unscrupulousness with his good and useful qualities. And further, morality prescribes the performance of duties equally towards all, and that we should abstain as far as possible from harming any: but on the principle of Reciprocity we should exhibit our useful qualities chiefly towards the rich and powerful, and abstain from injuring those who can retaliate; while we may reasonably omit our duties to the poor and feeble, if we find a material advantage in so doing, unless they are able to excite the sympathy of persons who can harm us. Moreover, some vices (as for example, many kinds of sensuality and extravagant luxury) do not inflict any immediate or obvious injury on any individual, though they tend in the long run to impair the general happiness: hence few persons find themselves strongly moved to check or punish this kind of mischief.

Doubtless in the last-mentioned cases the mere disrepute inevitably attaching to open immorality is an important consideration. But I do not think that this will be seriously maintained to be sufficient always to turn the scales of prudence against vice—at least by any one who has duly analyzed the turbid and fluctuating streams of social opinion upon which the good or ill repute of individuals mainly depends, and considered the conflicting and divergent elements that they contain. Many moralists have noticed the discrepancy in modern Europe

between the Law of Honour (or the more important rules maintained by the social sanction of polite persons) and the morality professed in society at large. This is, however, by no means the only instance of a special code, divergent in certain points from the moral rules generally accepted in the community where it exists. Most religious sects and parties, and probably the majority of trades and professions, exhibit this phenomenon in some degree. I do not mean merely that special rules of behaviour are imposed upon members of each profession, corresponding to their special social functions and relations: I mean that a peculiar moral opinion is apt to grow up, conflicting to a certain extent with the opinion of the general public. The most striking part of this divergence consists generally in the approval or excusal of practices disapproved by the current morality: as (*e.g.*) license among soldiers, bribery among politicians in certain ages and countries, unverity of various degrees among priests and advocates, fraud in different forms among tradesmen. In such cases there are generally strong natural inducements to disobey the stricter rule (in fact it would seem to be to the continual pressure of these inducements that the relaxation of the rule has been due): while at the same time the social sanction is weakened to such an extent that it is sometimes hard to say whether it outweighs a similar force on the other side. For a man who, under these circumstances, conforms to the stricter rule, if he does not actually meet with contempt and aversion from those of his calling, is at least liable to be called eccentric and fantastic: and this is still more the case, if by such conformity he foregoes advantages not only to himself but to his relatives or friends or party. Very often this professional or sectarian excusal of immorality of which we are speaking is not so clear and explicit as to amount to the establishment of a rule, conflicting with the generally received rule: but is still sufficient to weaken indefinitely the social sanction in favour of the latter. And, apart from these special divergences, we may say generally that in most civilized societies there are two different degrees of positive morality, both maintained in some sort by common consent; a stricter code being publicly taught and avowed, while a laxer set of rules is privately admitted as the only code which

can be supported by social sanctions of any great force. By refusing to conform to the stricter code a man is often not liable to incur exclusion from social intercourse, or any material hindrance to professional advancement, or even serious dislike on the part of any of the persons whose society he will most naturally seek; and under such circumstances the mere loss of a certain amount of reputation is not likely to be felt as a very grave evil, except by persons peculiarly sensitive to the pleasures and pains of reputation. And there would seem to be many men whose happiness does not depend on the approbation or disapprobation of the moralist—and of mankind in general in so far as they support the moralist—to such an extent as to make it prudent for them to purchase this praise by any great sacrifice of other goods.

§ 4. We must conclude, then, that if the conduct prescribed to the individual, by the highest morality of the community of which he is a member, can be shewn to coincide with that to which Rational Self-love would prompt, it must be, in many cases, solely or chiefly on the score of the internal sanctions. In considering the force of these sanctions, I shall eliminate those pleasures and pains which lie in the anticipation of rewards and punishments in a future life: for as we are now supposing the calculations of Rational Egoism to be performed without taking into account any feelings that are beyond the range of experience, it will be more consistent to exclude also the pleasurable or painful anticipations of such feelings.

Let us, then, contemplate by itself the satisfaction that attends the performance of duty as such (without taking into consideration any ulterior consequences), and the pain that follows on its violation. After the discussions of the two preceding chapters I shall not of course attempt to weigh exactly these pleasures and pains against others; but I cannot doubt that they are sufficiently intense to constitute very powerful motives with some minds. Still I see no empirical grounds for believing that such feelings are always sufficiently intense to turn the balance of prospective happiness in favour of morality. This will hardly be denied if the question is raised in respect of isolated acts of duty. Let us take an extreme case, which is yet quite within the limits of experience. The call of

duty has often impelled a soldier or other public servant, or the adherent of a persecuted religion, to face certain and painful death, under circumstances where it might be avoided with little or no loss even of reputation. To prove such conduct always reasonable from an egoistic point of view, we have to assume that, in all cases where such a duty could exist and be recognized, the mere pain¹ that would follow on evasion of duty would be so great as to render the whole remainder of life hedonistically worthless. Surely such an assumption would be paradoxical and extravagant. It rather appears that while the majority of persons in any society are generally able to discern their duty (according to the code and standard currently accepted in their society), the number of those in whom the moral feelings taken alone can be reasonably supposed to form so preponderant an element of happiness is by no means large. A striking evidence of this is furnished by those Christian writers of the last century who treat the *moral* unbeliever as a fool who sacrifices his happiness both here and hereafter. These men were, for the most part, earnestly engaged in the practice of virtue, and yet this practice had not made them love virtue so much as to prefer it, even under ordinary circumstances, to the sensual and other enjoyments that it excludes. It seems then absurd to suppose that, in the case of persons who have not developed and strengthened by habit their virtuous impulses, the pain that might afterwards result from resisting the call of duty would always be sufficient to neutralize all other sources of pleasure. And even if we take more ordinary cases, where a man is called on to give up, for virtue's sake,

¹ Under the notion of 'moral pain' (or pleasure) I intend to include, in this argument, all pain (or pleasure) that is due to sympathy with the feelings of others. It is not convenient to enter, at this stage of the discussion, into a full discussion of the relation of Sympathy to Moral Sensibility: but I may say that it seems to me certain, on the one hand, that these two emotional susceptibilities are actually distinct in most minds, whatever they may have been originally; and on the other hand that sympathetic and strictly moral feelings are almost inextricably blended in the ordinary moral consciousness: so that, for the purposes of the present argument it is not of fundamental importance to draw a distinction between them. I have, however, thought it desirable to undertake a further examination of sympathy—as the internal sanction on which Utilitarians specially lay stress—in the concluding chapter of this treatise: to which, accordingly, the reader may refer.

not life, but a considerable share of the ordinary sources of human happiness; can we say that all, or even most, men are so constituted that the satisfactions of a good conscience are certain to repay them for such sacrifices, or that the pain and loss involved in them would certainly be outweighed by the remorse that would follow the refusal to make them?

Perhaps, however, so much as this has scarcely ever been expressly maintained. What Plato in his *Republic* and other writers on the same side have rather tried to prove, is not that at any particular moment duty will be, to every one on whom it may devolve, productive of more happiness than any other course of conduct: but rather that it is every one's interest on the whole to choose the life of the virtuous man. But even this it is very difficult even to render probable: as will appear, I think, if we examine the lines of reasoning by which it is commonly supported.

To begin with Plato's argument. He represents the soul of the virtuous man as a well-ordered polity of impulses, in which every passion and appetite is duly obedient to the rightful sovereignty of reason, and operates only within the limits laid down by the latter. He then contrasts the tranquil peace of such a mind with the disorder of one where a succession of baser impulses, or some ruling passion, lords it over reason: and asks which is the happiest, even apart from external rewards and punishments. But we may grant all that Plato claims, and yet be no further advanced towards the solution of the question before us. For here the issue does not lie between Reason and Passion, but rather—in Butler's language—between Rational Self-love and Conscience. We are supposing the Egoist to have all his impulses under control, and are only asking how this control is to be exercised. Now we have seen that the regulation and organization of life best calculated to attain the end of self-interest appears *primâ facie* divergent at certain points from that to which men in general are prompted by a sense of duty. In order to maintain Plato's position it has to be shewn that this appearance is false; and that a system of self-government, which under certain circumstances leads us to pain, loss, and death, is still that which self-interest requires. It can scarcely be said that our nature is such that only this anti-

egoistic kind of regulation is possible ; that the choice lies between this and none at all. It is easy to imagine a rational egoist, strictly controlling each of his passions and impulses—including his social sentiments—within such limits that its indulgence should not involve the sacrifice of some greater gratification : and experience seems to shew us many examples of persons who at least approximate as closely to this type, as any one else does to the ideal of the orthodox moralist. Hence if the regulation of Conscience be demonstrably the best means to the individual's happiness, it can hardly be because Self-love cannot keep order in the soul : it must be on account of the special emotional pleasure attending the satisfaction of the moral sentiments, or special pains consequent on their repression and violation.

Before, however, we proceed further, a fundamental difficulty must be removed which has probably some time since suggested itself to the reader. If a man thinks it reasonable to seek his own interest, it is clear that he cannot himself disapprove of any conduct that comes under this principle or approve of the opposite. And hence it may appear that the pleasures and pains of conscience cannot enter into the calculation whether a certain course of conduct is or is not in accordance with Rational Egoism, because they cannot attach themselves in the egoist's mind to any modes of action, which have not been already decided, on other grounds, to be reasonable or the reverse. And this is to a certain extent true ; but we must here recur to the distinction (indicated in Book I. ch. iii, § 1) between the general impulse to do what we believe to be reasonable, and special sentiments of liking or aversion for special kinds of conduct, independent of their reasonableness. In the moral sentiments as they exist in ordinary men, these two kinds of feeling are indistinguishably blended : because it is commonly believed that the rules of conduct to which the common moral sentiments are attached are in some way or other reasonable. We can however conceive the two separated : and in fact, as was before said, we have experience of such separation whenever a man is led by a process of thought to adopt a different view of morality from that in which he has been trained : for in such a case there will always remain in his mind some quasi-moral

likings and aversions, no longer sustained by his deliberate judgment of right and wrong. And thus there is every reason to believe that most men, however firmly they might adopt the principles of Egoistic Hedonism, would still feel sentiments prompting to the performance of social duty, as commonly recognized in their society, independently of any conclusion that the actions prompted by such sentiments were reasonable and right. For such sentiments would always be powerfully supported by the sympathy of others, and their expressions of praise and blame, liking and aversion: and since it is agreed that the conduct commonly recognized as virtuous is *generally* coincident with that which enlightened self-love would dictate, a rational egoist's habits of conduct will be such as naturally to foster these 'quasi-moral' feelings. Accordingly the question now before us is not whether the egoist should cherish and indulge these sentiments up to a certain point—which all would admit—but whether he should allow them to grow to such a pitch that they will always prevail over the strongest opposing considerations; whether, in fact, he should give them the rein and let them carry him whither they will. We have already seen ground for believing that Rational Self-love will best attain its end by limiting its conscious operation and allowing free play to disinterested impulses: but we are now asked to accept the further paradox that it is reasonable for it to abdicate altogether its supremacy over some of these impulses.

On a careful consideration of the matter, it will appear, I think, that this abdication of self-love is not really a possible occurrence in the mind of a sane person, who still regards his own interest as the reasonable ultimate end of his actions. Such a man may, no doubt, resolve that he will devote himself unreservedly to the practice of virtue, without any particular consideration of what appears to him to be his interest: he may perform a series of acts in accordance with this resolution, and these may gradually form in him strong habitual tendencies to acts of a similar kind. But it does not seem that these habits of virtue can ever become so strong as to gain irresistible control over a sane and reasonable will. When the occasion comes on which virtue demands from such a man an extreme sacrifice—the imprudence of which must force itself upon his notice,

however little he may be in the habit of weighing his own pleasures and pains—he must always be able to deliberate afresh, and to act (as far as the control of his will extends) without reference to his past actions. It may, however, be said that, though an egoist retaining his belief in rational egoism cannot thus abandon his will to the sway of moral enthusiasm, still, supposing it possible for him to change his conviction and prefer duty to interest,—or supposing we compare him with another man who makes this choice,—we shall find that a gain in happiness on the whole results from this preference. It may be held that the pleasurable emotions attendant upon such virtuous or quasi-virtuous habits as are compatible with adhesion to egoistic principles are so inferior to the raptures that attend the unreserved and passionate surrender of the soul to virtue, that it is really a man's interest—even with a view to the present life only—to obtain, if he can, the convictions that render this surrender possible; although under certain circumstances it must necessarily lead him to act in a manner which, considered by itself, would be undoubtedly imprudent. This is certainly a tenable proposition, and I am quite disposed to think it true of persons with specially refined moral sensibilities. But—though from the imperfections of the hedonistic calculus the proposition cannot in any case be conclusively disproved—it seems to me opposed to the broad results of experience, so far as the great majority of mankind are concerned. Observation would lead me to suppose that most men are so constituted as to feel far more keenly pleasures (and pains) arising from some other source than the conscience; either from the gratifications of sense, or from the possession of power and fame, or from strong human affections, or from the pursuit of science, art, &c.; so that in many cases perhaps not even early training could have succeeded in giving to the moral feelings the requisite predominance: and certainly where this training has been wanting, it seems highly improbable that a mere change of ethical conviction could develop their moral susceptibilities so far as to make it clearly their earthly interest to resolve on facing all sacrifices for the fulfilment of duty.

To sum up: although the performance of duties towards

others and the exercise of social virtue seem to be *generally* the best means to the attainment of the individual's happiness, and it is easy to exhibit this coincidence between Virtue and Happiness rhetorically and popularly; still, when we carefully analyze and estimate the consequences of Virtue to the virtuous agent, it appears improbable that this coincidence is complete and universal. We may conceive the coincidence becoming perfect in a Utopia where men were as much in accord on moral as they are now on mathematical questions, where Law was in perfect harmony with Moral Opinion, and all offences were discovered and duly punished: or we may conceive the same result attained by intensifying the moral sentiments of all members of the community, without any external changes (which indeed would then be unnecessary). But just in proportion as existing societies and existing men fall short of this ideal, rules of conduct based on the principles of Egoistic Hedonism must be liable to diverge from those which most men are accustomed to recognize as prescribed by Duty and Virtue.*

CHAPTER VI.

SCIENTIFIC HEDONISM.

§ 1. IN the preceding chapter we have seen reason to conclude that, while obedience to recognized rules of duty tends, under ordinary circumstances, to promote the happiness of the agent, there are yet no adequate empirical grounds for regarding the performance of duty as a universal or infallible means to the attainment of this end. Even, however, if it were otherwise, even if it were demonstrably reasonable for the egoist to choose duty at all costs under all circumstances, the systematic endeavour to realise this principle would not—according to common notions of morality—solve or supersede the problem of determining the right method for seeking happiness. For the received moral code allows within limits the pursuit of our own happiness, and even seems to regard it as morally prescribed¹; and still more emphatically inculcates the promotion of the happiness of other individuals, with whom we are in various ways specially connected: so that, under either head, the questions that we have before considered as to the determination and measurement of the elements of happiness would still require some kind of answer.

It remains to ask how far a scientific investigation of the causes of pleasure and pain can assist us in dealing with this practical problem.

¹ “It should seem that a due concern about our own interest or happiness, and a reasonable endeavour to secure and promote it,...^{is} is virtue, and the contrary behaviour faulty and blamable.” Butler (in the dissertation ‘Of the Nature of Virtue’ appended to the *Analogy*).

Now it is obvious that for deciding which of two courses of action is preferable on hedonistic grounds, we require not only to measure pains and pleasures of different kinds, but also to ascertain how they may be produced or averted. In most important prudential decisions, complex chains of consequences are foreseen as intervening between the volition we are immediately to initiate and the feelings which constitute the ultimate end of our efforts; and the degree of accuracy with which we forecast each link of these chains obviously depends upon our knowledge, implicit or explicit, of the relations of cause and effect among various natural phenomena. But if we suppose the different elements and immediate sources of happiness to have been duly ascertained and valued, the investigation of the conditions of production of each hardly belongs to a general treatise on the method of ethics; but rather to some one or other of the special arts subordinate to the general art of conduct. Of these subordinate arts some have a more or less scientific basis, while others are in a merely empirical stage; thus if we have decided how far health is to be sought, it belongs to the systematic art of medicine, based on physiological science, to furnish a detailed plan of seeking it; so far, on the other hand, as we aim at power or wealth or domestic happiness, such instruction as the experience of others can give will be chiefly obtained in an unsystematic form, either from advice relative to our own special circumstances, or from accounts of success and failure in analogous situations. In either case the exposition of such special arts does not appear to come within the scope of the present treatise; nor could it help us in dealing with the difficulties of measuring pleasures and pains, which we have considered in the previous chapters.

It may, however, be thought that a knowledge of the causes of pleasure and pain may carry us beyond the determination of the means of gaining particular kinds of pleasure and avoiding particular kinds of pain; and enable us to substitute some deductive method of evaluating the elements of happiness for the empirical-reflective method of which we have seen the defects¹.

¹ This view is suggested by Mr Herbert Spencer's statement—in a letter to J. S. Mill, published in Mr Bain's *Mental and Moral Science*; and partially reprinted in Mr Spencer's *Data of Ethics*, ch. iv. § 21—that "it is the business

A hedonistic method, indeed, that would dispense altogether with direct estimates of the pleasurable and painful consequences of actions is almost as inconceivable as a method of astronomy that would dispense with observations of the stars. It is, however, conceivable that by induction from cases in which empirical measurement is easy we may obtain generalizations that will give us more trustworthy guidance than such measurement can do in complicated cases; we may be able to ascertain some general psychical or physical concomitant or antecedent of pleasure and pain, more easy to recognize, foresee, measure, and produce or avert in such cases, than pleasure and pain themselves. I am willing to hope that this refuge from the difficulties of Empirical Hedonism may some time or other be open to us: but I cannot perceive that it is at present available. There is at present, so far as I can judge, no satisfactorily established general theory of the causes of pleasure and pain; and such theories as have gained a certain degree of acceptance, as partially true or probable, are certainly not adapted for the practical application that we here require.

∴ § 2. To shew this, I will briefly examine some of these theories. We may begin by noticing the doctrine of Sir

of moral science to deduce, from the laws of life and the conditions of existence, what kinds of actions necessarily tend to produce happiness, and what kinds to produce unhappiness," and that when it has done this, "its deductions are to be recognized as laws of conduct; and are to be conformed to irrespective of a direct estimate of happiness or misery." Mr Spencer, however, has made clear in his latest treatise that the only cogent deductions of this kind which he conceives to be possible relate to the behaviour not of men here and now, but of ideal men living in an ideal society, and living under conditions so unlike those of actual humanity that all their actions produce "pleasure unalloyed by pain anywhere" (*Data of Ethics*, § 101). The laws of conduct in this Utopia constitute, in Mr Spencer's view, the subject-matter of "Absolute Ethics;" which he distinguishes from the "Relative Ethics" that concerns itself with the conduct of the imperfect men who live under the present imperfect social conditions, and of which the method is, as he admits, to a great extent "necessarily empirical" (*l. c.* § 108). How far such a system as Mr Spencer calls Absolute Ethics can be rationally constructed, and how far its construction would be practically useful, I shall consider in a later part of this treatise (Book iv. ch. iv.), when I come to deal with the method of Universalistic Hedonism: at present I chiefly wish to point out that Mr Spencer does not regard his "Absolute Ethics" as capable of furnishing important practical guidance to an individual seeking his own greatest happiness here and now.

William Hamilton¹, which refers pleasure and pain to certain immediate psychical antecedents; defining pleasure as the "reflex"—i.e. immediate consequent—of "spontaneous and unimpeded energy of a power of whose energy we are conscious," and pain as the "reflex of overstrained or repressed exertion." The phrases seem to me misleading; since all the terms suggest *active* as ordinarily distinguished from *passive* states, whereas Hamilton explains that "energy" and similar terms "are to be understood to denote indifferently all the processes of our higher and lower life of which we are conscious," on the ground that consciousness itself implies more than a mere passivity of the subject. And I think that Hamilton has been misled by his own terms; and that he does not always keep this wider meaning clearly in view. Thus he says that every energy has "an object about which it is conversant," and explains "spontaneous" and "unimpeded" as referring respectively to the absence of effort and constraint on the part of the subject, and the absence of hindrances on the part of the object. But what meaning can the terms have as applied to organic feelings of the kind ordinarily called passive—i.e. only active in the sense that we are conscious of them? The consciousness accompanying a toothache is as much without effort or constraint on the part of the subject² as the consciousness of a warm bath—except so far as the presence or absence of constraint is implied in the mere presence of pain or pleasure respectively, since we experience the former unwillingly and the latter willingly; but these are obvious characteristics of the effects to be explained, the mere statement of which cannot help us much towards explanation of their causes. And even if the theory be limited to pleasures and pains attendant on voluntary action, I do not find it satisfactory. It would not be true to say that the exercise of our powers is always made less pleasant by the presence of obstacles; since some obstacles increase

¹ It seems that Hamilton's theory still finds at least a modified acceptance in some quarters—in France, if not in England. Cf. Boullier, *Du Plaisir et de la Douleur*, ch. iii.; and L. Dumont, *Théorie Scientifique de la Sensibilité*, ch. iii.

² It must be remembered that the 'subject' in Hamilton's philosophic terminology is the mind as distinguished from the body. Cf. *Lectures on Metaphysics*, ch. ix., "Explication of Terms."

pleasure by drawing out force and skill to overcome them, as in the case of games and sports: and even if we understand "unimpeded" to imply only the absence of such hindrances as repress and diminish action, I do not think that the criterion is supported by experience, except so far as the repression causes the specific discomfort of unsatisfied desire. I do not find that the mere diminution of an activity ordinarily pleasurable, through unfavourable external conditions, has any tendency to render it painful unless it is accompanied by the sense of a disappointed craving for more pleasure; which is by no means always the case, to any appreciable extent.

Suppose now we drop the terms "spontaneous" and "unimpeded," and, passing to a physical point of view, mean by "activity" the activity of an *organ*. We thus reach what is substantially Mr Spencer's doctrine, that pains are the psychical concomitants of excessive or deficient actions of organs, while pleasures are the concomitants of medium activities¹; where "excessive" and "deficient" are to be understood in a merely quantitative sense, as meaning action above or below a certain degree of intensity. In considering this theory it will be convenient to take pains and pleasures separately. The concomitance of pain with excessive action is exemplified broadly in a good deal of our sensible experience. Thus when we gradually increase the intensity of sensible heat, pressure, muscular effort, we encounter pain at a certain point of the increase; "deafening" sounds are highly disagreeable: and to confront a tropical sun with unprotected eyeballs would soon become torture. Some pains, again, as Spencer points out, arise from the excessive actions of organs whose normal actions yield no feelings: as when the digestive apparatus is overtaxed. But in none of these cases does it seem clear that pain supervenes through a mere intensification *in degree* of the action of the organ in question; and not rather through some change in the kind of action—some inchoate disintegration or disorganization. Still less can I accept the general conclusion which Wundt² founds on experiences of this kind:—that there is no quality of sensation absolutely pleasant or unpleasant, but

¹ *Psychology*, ch. ix. § 128.

² *Grundzüge der physiologischen Psychologie*, ch. x.

that every kind of sensation as it grows in intensity begins at a certain point to be pleasurable, and continues such up to a certain further point at which it passes rapidly through indifference into pain. I cannot agree with Wundt that all disagreeable odours and flavours may be made positively agreeable by diminution; I find that some are disagreeable till they become indifferent and then vanish; hence I conjecture that the discomfort they cause is due to some kind of discordant and jarring action of the respective nerves, rather than to mere excess of action. A similar explanation suggests itself for the digestive discomforts which arise, as many do, from an improper kind rather than an improper quantity of food: and even more obviously for the important class of pains which are clearly connected with destruction or disease of organs and tissues, whether due to external or to internal causes¹. Further, the explanation I have suggested enables us to regard the pains that, according to Mr Spencer, arise from "deficient" action as fundamentally similar in respect of physical causation with those which he attributes to "excessive" action. As I have before observed², we have to distinguish from pains mere "cravings" which may be powerful as impulses to action, without being painful in any appreciable degree: and, so far as my experience goes, it is not the mere inaction of an organ that causes pain, but only such degree of inaction as is beginning to produce some kind of derangement in the organ. Thus hunger, in my experience, may be extremely keen without being appreciably painful; and when it becomes really painful, a temporarily reduced power of assimilation is apt to follow, shewing that the digestive apparatus has been somewhat disorganized.

However this may be, whether we conceive the nervous action of which pain is an immediate consequent or concomitant as merely excessive in quantity, or in some way discordant or disorganized in quality, it is obvious that neither explanation

¹ It may be added that in the case of emotional pains and pleasures, the notion of quantitative difference seems altogether inapplicable: the pains of shame, disappointed ambition, wounded love, do not appear to be distinguishable from the pleasures of fame, success, reciprocated affection, by any difference of intensity in the impressions or ideas accompanied by the pleasures and pains respectively.

² Book I. ch. iv.

can furnish us with any important practical guidance: since we have no general means of ascertaining, independently of our experience of pain itself, what nervous actions are excessive or disorganized: and the cases where we have such means do not present any practical problems which the theory enables us to solve. No one doubts that wounds and diseases are to be avoided under all ordinary circumstances: and in the exceptional circumstances in which we may be moved to choose them as the least of several evils, the exactest knowledge of their precise operation in causing pain is not likely to assist our choice.

Turning from pain to pleasure, I find the broad statement that pleasures are the concomitants of moderate or normal activities of organs or tissues *prima facie* opposed to common experience: in the *routine* of ordinary daily life pleasure, in any generally recognized degree, appears as an occasional phenomenon, the majority of states in which consciousness is of moderate intensity being nearly or quite indifferent. Nor can I adopt Mr Grant Allen's suggestion that "doubtless every activity when not excessive or of a sort destructive to the tissues is in itself faintly pleasurable, but owing to the commonness and faintness of the feeling we habitually disregard it¹." I should agree that men are generally liable to disregard and underrate the pleasures that attend the normal processes of commonplace, everyday life²; but so far as my own experience goes, the most careful introspection would leave indifference at least a frequently recurring characteristic of such processes.

At any rate, all admit that the intensity of pleasure bears no proportion to the intensity of the "medium activity" of which the pleasure is a concomitant. How are we to explain this? One part of the explanation is doubtless to be found in the preponderant objectivity of our everyday consciousness: 'the absorption of our attention in contemplation of, or action upon, the objective world prevents our experiencing as pleasures feelings that, if attended to, would be found to have this quality in a slight degree. The experience of pleasure and pain involves an intensification of the consciousness of self that is faint or evanescent in a great part of our ordinary life: hence Wundt,

¹ *Physiological Aesthetics*, ch. ii.

² See p. 125.

speaking of pleasures (or pains) of sense, is inclined to see in them the "symptom of a more central process" than that psychically manifested in the quality or strength of the sense-impression itself. But this seems to me erroneous; as I apprehend my own experience, intensity of pleasure or pain is rather antecedent and cause of the intensification of self-consciousness which attends it; while on the other hand this intensification of self-consciousness often occurs without the presence of pleasure or pain in an appreciable degree.

Some quite different explanation must therefore be sought for the varying degrees in which pleasure accompanies normal activities. Can we find this in a suggestion of Mr Spencer's, developed by Mr Grant Allen, that the pleasurable-ness of normal activities depends on their *intermittence*, and that "the amount of pleasure is probably...in the inverse ratio of the natural frequency of excitation" of the nerve-fibres involved? This theory certainly finds some support in the fact that the sensual pleasures generally recognized as greatest are those attending the activities of organs which are normally left unexercised for considerable intervals. Still, there are many facts that it does not explain—*e.g.* the great differences in the pleasures obtainable at any given time by different stimulations of the same sense; the phenomenon expressed in the proverbial phrase "*L'appétit vient en mangeant*;" and the fact that the exercise of the visual organs after apparently dreamless sleep does not give appreciably keener pleasure than it does at ordinary times. But accepting the theory as partially true, we may still ask how the intermittence operates. The effect can hardly be attributed merely to the greater intensity of the nervous action that takes place when long-unexercised and well-nourished nerve-centres begin to act: for why, if that were the explanation, should the normal consciousness of full nervous activity, gradually attained—as when we are in full swing of energetic unwearied work of a routine kind—be nearly or quite indifferent? It would seem rather that the pleasure of intermittent activities must depend on the relation of the activities to the states of inaction that precede them.

This leads us to the doctrine of Mr Bain¹ that "states of

¹ A doctrine to a great extent similar to this has been maintained by earlier

pleasure are concomitant with an increase, and states of pain with an abatement of some or all of the vital functions": which Mr Spencer seems to identify with his own broader but vaguer proposition, that "every pleasure increases vitality, every pain decreases vitality¹." This proposition, Mr Spencer says, "is beyond dispute"; but I cannot attach any meaning to it which appears to me at once precise and altogether true. It clearly cannot be meant that pain is normally accompanied by abatement in the action of the organ primarily concerned; since we have just heard Mr Spencer say that pain accompanies excessive actions. Is it then meant that excessive action of a special organ, when it reaches the degree of pain, is accompanied by a decrease in the activity of the system generally? This is obviously not true of pains that can be repelled by muscular action; the immediate effect of these is to stir and brace the nervous system for the requisite activities: and I think we may go further and say that even where no such repellent action would be useful, the total effect of moderate and transient pains appears to be often tonic and stimulating rather than depressing. Intense pain, if at all prolonged, no doubt tends to be followed by nervous exhaustion: but this is also true of prolonged pleasurable excitement—as *e.g.* of gambling or novel reading at night. I do not deny that the immediate effect of specific pleasures on the vital functions generally is stimulating; but I find that mere increase of activity may be produced, in an equal degree, not only—as I have said—by pains, but also by the approximately neutral² excitements of desire and aversion. Even if we limit the assertion, as regards pleasure, to the activities of the special organ or tissue primarily concerned, I cannot attribute the pleasure of intermittent activities to the mere *amount* of change that occurs when they begin to be exercised afresh; for great and sudden nervous changes often produce only the neutral or mixed excitement which we call writers—*e.g.* Hobbes—but it appears to me more profitable to criticise it in the form in which Mr Bain has stated it.

¹ *Data of Ethics*, ch. v. § 36 and note.

² According to my experience, desire and aversion may be intense without being distinctly either pleasurable or painful. Others declare that these feelings are normally painful in some degree: but in any case it would, I conceive, be admitted that they are certainly not painful in proportion to their intensity.

surprise, and not pleasure at all, or not a definitely marked pleasure.

Accordingly, while I hold that the cause of pleasure, in many cases, is rightly held to lie in a relation of transition between the nervous state of which pleasure is the psychical concomitant and the antecedent state of the nervous system, I think it must be sought in some special characteristics of such relation, other than the mere increase of activity. We find that the sudden transition from the state of pain causes the pleasure of "relief," the transition from the tension of desire causes the pleasure of satisfaction, the transition from muscular or intellectual exertion not perceptibly painful causes a pleasurable sensation of rest; but, so far as I can judge, no successful attempt has yet been made to exhibit these cases—together with the peculiar pleasure of fresh activity after long intermittence—as particular instances of a general psychophysical law of pleasure-production. However, for our present purpose it would hardly be worth while to pursue this psychophysical speculation any further; since it must certainly have reached a much more advanced stage before it can furnish us with any practical criterion for the attainment of the greatest possible amount of pleasure.

I may suggest, however, that in certain cases of apparently simple pleasures, where we have no ground for explaining the character of the consciousness by reference to any kind of transition or contrast, it may probably be due to some latent harmony between different elements of feeling, or of the nervous action which immediately precedes or accompanies it: *i.e.* to a cause similar in kind to that which is manifestly operative in the case of the complex pleasures which we distinguish as "æsthetic." These latter undoubtedly constitute an important element in the total happiness of cultivated persons: but the difficult task of explaining them is one which, I conceive, we are not here called upon to attempt; since the impossibility of giving any such explanation of them as would at all enable us to predict their intensity in any particular case would be almost universally admitted. All would agree that æsthetic gratification, when at all high, depends on a subtle harmony of different elements in a complex state of consciousness; and that the pleasure resulting from such harmonious combination is indefi-

nity greater than the sum of the simpler pleasures which the uncombined elements would yield¹. But even those who estimate most highly the success that has so far been attained in discovering the conditions of this harmony, in the case of any particular art, would admit that mere conformity to the conditions thus ascertained cannot secure the production of æsthetic pleasure in any considerable degree. However subtly we state in general terms the objective relations of elements in a delightful work of art, on which its delight seems to depend, we must always feel that it would be possible to produce out of similar elements a work corresponding to our general description which would give no delight at all; the touch that gives delight depends upon an instinct for which no deductive reasoning can supply a substitute. This is true, even without taking into account the wide divergences that we actually find in the æsthetic sensibilities of individuals: still less, therefore, is it needful to argue that, from the point of view of an individual seeking his own greatest happiness, none but a mainly inductive and empirical method of estimating æsthetic pleasures can be made available.

§ 3. I now pass to consider a theory which may be distinguished from those discussed in the preceding section as being biological rather than psychophysical: since it directs attention not to the actual present characteristics of the organic states or changes of which pleasures and pains are the concomitants or immediate consequents, but to their relations to the life of the organism as a whole. I mean the theory that "pains are the correlatives of actions injurious to the organism, while pleasures are the correlatives of acts conducive to its welfare." Mr Spencer, from whom the above propositions are quoted², subsequently explains "injurious" and "conductive to

¹ Writers who would agree in this general statement would differ considerably as to the more or less intellectual interpretation to be given to the æsthetic sensibility. Some would attribute the æsthetic result merely to the mutual strengthening of feelings having some degree of similarity or affinity; others would suppose an (at least) semi-conscious perception of ordered differences, "unity and variety." Both these views appear to me to be partially true: but the question is one which it would here be unduly discursive to discuss at all adequately.

² *Principles of Psychology*, § 125, and *Data of Ethics*, § 33.

welfare" to mean respectively "tending to decrease or loss of life," and "tending to continuance or increase of life": but in his deduction by which the above conclusion is summarily established, "injurious" and "beneficial" are used as equivalent simply to "destructive" and "preservative" of organic life: and it will be more convenient to take the terms first in this simpler signification.

Mr Spencer's argument is as follows :

"If we substitute for the word Pleasure the equivalent phrase—a feeling which we seek to bring into consciousness and retain there, and if we substitute for the word Pain the equivalent phrase—a feeling which we seek to get out of consciousness and to keep out; we see at once that, if the states of consciousness which a creature endeavours to maintain are the correlatives of injurious actions, and if the states of consciousness which it endeavours to expel are the correlatives of beneficial actions, it must quickly disappear through persistence in the injurious and avoidance of the beneficial. In other words, those races of beings only can have survived in which, on the average, agreeable or desired feelings went along with activities conducive to the maintenance of life, while disagreeable and habitually-avoided feelings went along with activities directly or indirectly destructive of life; and there must ever have been, other things equal, the most numerous and long-continued survivals among races in which these adjustments of feelings to actions were the best, tending ever to bring about perfect adjustment."

Now I am not concerned to deny the value of this summary deduction for certain purposes. But it can easily be shewn to be inadequate to afford a basis for a deductive method of seeking maximum happiness for the individual, by substituting Preservation for Pleasure as the end directly aimed at. In the first place, Mr Spencer only affirms the conclusion to be true, as he rather vaguely says, "on the average": and it is obvious that though the tendency to find injurious acts pleasant or preservative acts painful must be a disadvantage to any species of animal in the struggle for existence, it may—if existing only to a limited extent—be outweighed by other advantages, so that the organism in which it exists may survive in spite of it. This, I say, is obvious *a priori*: and common experience, as Mr Spencer admits, shews "in many conspicuous ways" that this has been actually the case with civilized man during the whole period of history that we know: owing to the changes caused by

the course of civilization, "there has arisen and must long continue a deep and involved derangement of the natural connexions between pleasures and beneficial actions and between pains and detrimental actions." This seems to be in itself a sufficient objection to founding a deductive method of Hedonism on Mr Spencer's general conclusion. It is, indeed, notorious that civilized men take pleasure in various forms of unhealthy conduct and find conformity to the rules of health irksome; and it is also important to note that they may be, and actually are, susceptible of keen pleasure from acts and processes that have no material tendency to preserve life. Nor is there any difficulty in explaining this on the "evolution hypothesis"; since we cannot argue *a priori* from this hypothesis that the development of the nervous system in human beings may not bring with it intense susceptibilities to pleasure from non-preservative processes, if only the preservation of the individuals in whom such susceptibilities are developed is otherwise adequately provided for. Now this latter supposition is obviously realized in the case of persons of leisure in civilized society; whose needs of food, clothing, shelter, &c., are abundantly supplied through the complex social habit which we call the institution of private property: and I know no empirical ground for supposing that a cultivated man tends, in consequence of the keen and varied pleasure which he seeks and enjoys, to live longer than a man who goes through a comparatively dull round of monotonous routine activity, interspersed by slightly pleasurable intervals of repose and play.

§ 4. If, however, the individual is not likely to obtain a maximum of Pleasure by aiming merely at Preservation, it remains to consider whether "quantity of life" will serve any better. Now it is of course true that so far as nervous action is attended by consciousness pleasurable in quality, the more there is of it, the happier we shall be. And we recognize great variations in the fullness or intensity of the stream of consciousness: indeed we seem able to trace the heightening of life or consciousness—subjectively estimated—from a point not much above zero up to the state when powerful and complex emotional excitement is sustaining the most energetic action of which our system is capable. But even if we assume that the more complex

and full life is "on the average" the happier, it by no means follows that we shall gain *maximum* pleasure by aiming merely at intensity of consciousness: for we experience intense pains even more indubitably than intense pleasures, and in those "full tides of soul," in which we seem to be most alive, painful consciousness may be mixed in almost any proportion. We have observed that pain (including that distress of mind which results from the prescience of worse pains to come) stimulates to energetic action no less than pleasure actual or prospective: and though the action to which it prompts operates somewhat as an anodyne, this does not prevent the total consciousness from being intensely painful.

We have seen, too, that even if we exclude distinctly painful consciousness (which is surely arbitrary), we still cannot say that consciousness tends to be pleasurable in proportion to its intensity:—for instance, we often experience excitement nearly or quite neutral in quality (*i.e.* not distinctly pleasurable or painful), which reaches a great pitch of intensity, as in the case of strong desire and vigorous action for an end of which the attainment remains quite uncertain. Indeed a large portion of reflective mankind have placed their ideal of happiness at the opposite pole to this excited or agitated consciousness: in 'apathy' 'unperturbedness,'

"Divine Tranquillity

Without one pleasure and without one pain."

It may, however, be replied that "quantity of life" must be taken to imply not merely intensity of consciousness, but multiplicity and variety—a harmonious and many-sided development of human nature. *E.g.* a man may live a very intense life if he be entirely devoted to field-sports or entomology, or the service of his country: but—it may be said—he would be happier if he exercised other faculties and capacities, if he added intellectual to physical activity, artistic to scientific interests, domestic affections to patriotism, &c. &c. And experience certainly seems to support the view that men lose happiness by allowing some of their faculties or capacities to be withered and dwarfed for want of exercise, and thus not leaving themselves sufficient variety of feelings or activities. As regards the bodily organs, it will be agreed that the due exercise of most, if not all, is

indispensable to the health of the organism; and further, that the health maintained by this balance of functions is a more important source of the individual's happiness than the unhealthy over-exercise of any one organ can be; both from the absence of organic pain which it secures, and the positive though indefinite pleasure by which corporeal well-being tends to be represented in consciousness. Still, it would appear that the harmony of functions necessary to health is a very elastic one, and admits of a very wide margin of variation, as far as the organs under voluntary control are concerned. A man (*e.g.*) who exercises his brain alone will probably be ill in consequence: but he may exercise his brain much and his legs little, or *vice versâ*, without any morbid results: and he may even repeat monotonously one short series of movements for the greater part of his waking life (as some workers in factories do) without any apparent injury to health. And, in the same way, we cannot lay down the proposition, that a varied and many-sided life is the happiest, with as much precision as would be necessary if it were to be accepted as a basis for deductive Hedonism. For it seems to be also largely true, on the other side, that the more we come to exercise any faculty with sustained and prolonged concentration, the more pleasure we derive from such exercise, up to the point at which it becomes wearisome, or turns into a semi-mechanical routine which renders consciousness dull and languid. It is, no doubt, important for our happiness that we should keep within this limit: but we cannot fix it precisely in any particular case without special experience: especially as there seems always to be a certain amount of weariness and tedium which must be resisted and overcome, if we would bring our faculties into full play, and obtain the full enjoyment of our labour. And similarly in respect of passive emotional consciousness: if too much sameness of feeling results in languor, too much variety inevitably involves shallowness: and here again the right mean between the two is hard to find, because we are liable to ebbs and pauses of feeling, intervals of unsusceptibility which do not really indicate that we are overstraining our capacity for the emotion in question. The point where concentration ought to stop, and where dissipation begins, varies from man to man,

and must, it would seem, be decided by the specific experience of individuals.

What has just been said is perhaps sufficient to dispose of the suggestion (noticed in a previous chapter¹) that the most effectual method of seeking one's own happiness may consist in aiming at the freest and fullest development of one's natural self; but it may be worth while to point out further that there is no ground for holding—what the conception of self-development is sometimes taken to imply—that we are beings with perfectly definite potentialities which we have only the alternative of developing or not developing. We are not born such beings, nor is there any evidence that we ever become such. It is obvious that as regards many of the faculties and dispositions which belong to any individual at any time, the notion of *acquisition* is more appropriate than that of development: such faculties and dispositions having been largely caused by his own previous actions and feelings, and remaining capable of being modified by his own efforts co-operating with external circumstances. Thus the rule 'choose the life in which your faculties will be most developed' will always present us with alternatives, in deciding between which we seem to be inevitably led back to the criterion already discussed of 'fulness' or 'intensity' of consciousness; the inadequacy of which, as a guide to happiness, has already been shewn².

There is, however, another and simpler way in which the maxim of 'giving free development to one's nature' may be—and often has been—understood: *i.e.* in the sense of yielding

¹ Book I. Ch. vii. p. 91.

² Perhaps it may be said that the course of conduct which produces most effect on the whole must be that by which the agent is most developed. And probably most results of importance in human affairs are produced by sustained effort, in which the agent's energies are fully called out. Still (even if we had a satisfactory criterion for comparing the different magnitudes of different effects), we cannot strictly infer from greatness in the effect, greatness, or fullness of development, in one of its causes; and the human agent is in every case only one cause among many. There are some circumstances under which a slight action in one direction may produce more effect than a great effort in another: as in a quarry, when a mine is laid, one may move more stone by momentarily pulling a trigger than one could by hacking and dragging rocks all day long. Hence there is no *a priori* reason to suppose that the line of most effective action will always be that which conduces most to self-development. nor does common experience appear to support this supposition.

to spontaneous impulses, instead of endeavouring to govern these by elaborate forecasts of consequences. This course is doubtless frequently taken by persons who do not find it necessary to provide themselves with a scientific justification for it: but such a justification has been found in the theory that spontaneous or instinctive impulses really represent the effects of previous experiences of pleasure and pain on the organism in which they appear, or its ancestors. Hence, it has been maintained that in complicated problems of conduct, experience will "enable the constitution to estimate the respective amounts of pleasure and pain consequent upon each alternative," where it is "impossible for the intellect" to do this: and "will further cause the organism instinctively to shun that course which produces on the whole most suffering¹." That there is an important element of truth in this contention I would not deny. No doubt the consciousness of a strong 'instinctive' impulse ought always to be counted as an important element in deciding what course of conduct is likely to promote our happiness. And in estimating its importance we have not only to consider the pleasure to be gained by satisfying it, and the pain of ungratified desire; but also the *general* adaptation of our impulsive or appetitive nature to the circumstances of our life, and the consequent probability that the impulse is prompting us to an act which will be productive of happiness in other ways than by its own gratification. If our prudential comparison, apart from this latter consideration, gives an uncertain result, this may reasonably turn the scale in favour of the impulse.

But any broad conclusion that non-rational inclination is a better guide than reason to the individual's happiness would be quite unwarranted by anything that we know or can plausibly conjecture respecting biological evolution. In the first place, as we have before observed, the general effect of natural selection must be primarily to foster impulses tending to the pre-

¹ The quotations are from Mr Spencer's *Social Statics*, ch. iv.: but I should infer from the manner in which Mr Spencer has referred to this earlier work in his more recent *Data of Ethics* that no doctrine in *Social Statics* can now with certainty be attributed to the author. I ought to add further that in the passage quoted Mr Spencer is not writing from the point of view of Egoistic Hedonism.

servation of the race rather than the pleasure of the individual : and the divergence between the two ends, especially in a social animal, may be very considerable. And even if we overlook this divergence and admit generally that every sentient organism tends to adapt itself to its environment, in such a manner as to acquire instincts of some value in guiding it to pleasure and away from pain ; it is quite another thing to affirm that in the human organism one particular kind of adaptation, that which proceeds by unconscious modification of instinct, is to be preferred to that other kind of adaptation which is brought about by conscious comparison and inference. It is clear, that this proposition can only be justified by a comparison of the consequences of yielding to instinctive impulses with the consequences of controlling them by calculations of resulting pleasure and pain : that is, by the very method of which the comparative untrustworthiness is sought to be proved. We require then, at least, a very wide induction from those clear and simple cases in which the intellect is allowed to be capable of deciding between the amounts of happiness consequent respectively on two alternatives of conduct. But it will hardly be maintained that in the majority of clear instances where non-rational impulse conflicts with rational forecast, a subsequent calculation of consequences appears to justify the former ; the assertion would be in too flagrant conflict with the common sense and common experience of mankind. Nor is it relevant to urge that, in other animals, the organism is continually adapted to its environment through the unconscious modification of instinct by experience. For the extent of the analogy between such animals and man is just the point at issue. It may fairly be argued on the other side that even in brutes, requiring as they do a far less complex adaptation to circumstances, the results of the unconscious process are imperfect : that conscious comparison and prudential forecast may be regarded as the natural substitute for, and development of, this unconscious adaptation in the more highly organized brain of man, related to far more complicated conditions of existence : that these comparisons and forecasts, again, become in their final form and most complete development the calculations of systematic hedonism which we have been examining : and that in proportion as Reason is

developed the instincts that remain naturally sink into a subordinate place, and become more and more feeble and fallible guides. Indeed in many cases a man who took the resolution to rely on Instinct would simply surrender his will to a complicated conflict of wavering and alternating impulses, leading to the most ineffective fitfulness and fluctuation in external conduct. Experience, carefully examined, may perhaps lead us to the conclusion that there are certain special departments of life in which instinct is on the whole a safer guide than prudential calculation. The intrusion of Prudence into these regions will thus appear to be suicidal: and we are led by a different road to the conclusion previously stated, that Rational Egoism is properly self-limiting. Still, this would not in itself involve the substitution of any other method for that of Empirical Hedonism: as we have found so far no satisfactory mode of determining the limits to which prudential calculation may prudently be carried, except by this very calculation itself.

We seem, then, forced to conclude that there is no scientific short-cut to the ascertainment of the right means to the individual's happiness: every attempt to find a 'high priori road' to this goal brings us back inevitably to the empirical method. For instead of a clear principle universally valid, we only get at best a vague and general rule, based on considerations which it is important not to overlook, but the relative value of which we can only estimate by careful observation and comparison of individual experience. Whatever uncertainty besets these processes must necessarily extend to all our reasonings about happiness. I have no wish to exaggerate these uncertainties, feeling that we must all continue to seek happiness for ourselves and for others, in whatever obscurity we may have to grope after it: but there is nothing gained by underrating them, and it is idle to argue as if they did not exist.

BOOK III.

INTUITIONISM.

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CHAPTER I.

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§ 1. IN the effort to examine, closely but quite neutrally, the system of Egoistic Hedonism, with which we have been engaged in the last book, one effect that will probably have been produced on the reader's mind is a strong aversion to the principle and method examined. Certainly such an aversion is very commonly announced as the result of contemplating Egoism: I believe that it is felt by many even of those who (like myself) find it impossible not to admit the 'authority' of self-love, or the 'rationality' of seeking one's own individual happiness. In considering 'enlightened self-interest' as supplying a *prima facie* tenable principle for the systematization of conduct, I have thought it well to give no expression to this sentiment of aversion. I have been anxious to ascertain with scientific impartiality the results to which this principle logically leads: and especially to know how far it can be reconciled with conscience, or common moral judgments and sentiments, and serve as a foundation of duty. When, however, we seem to find on careful examination that Egoism cannot fairly be represented as socially constructive, and that the common precepts of duty, which we are trained to regard as sacred, must be to the egoist rules to which it is only generally speaking and for the most part reasonable to conform, but which under special circumstances must be decisively ignored and broken; the sense of the igno-

bility¹ of Egoism adds force to that recoil from it which this perception of the conflict with common notions of duty naturally causes. We find it hard to believe that these are the results which practical Reason really prescribes: and so are disposed to fall back on whatever other principles for determining right conduct may present themselves as *prima facie* reasonable. But further, we are accustomed to expect from Morality something like clearness and precision of precepts or counsels: and such rules as can be laid down for seeking the individual's greatest happiness cannot but appear wanting in these qualities. A dubious guidance to a despicable end appears to be all that the Hedonistic calculus has to offer. And it is by appealing to the superior certainty with which the dictates of Conscience or the Moral Faculty are issued, that Butler maintains the practical supremacy of Conscience over Self-love, in spite of his admission (in the passage before quoted²) of theoretical priority in the claims of the latter³. We know certainly, he says, what we ought to do: but we do not certainly know what will lead to our happiness.

In saying this, Butler appears to me fairly to represent the common moral sense of ordinary mankind, in our own age no less than in his. The moral judgments that men habitually pass on one another in ordinary discourse imply for the most part that duty is usually not a difficult thing for an ordinary

¹ I do not give this as a reason for rejecting the principle of Egoism, the rationality of which (as I have said on the preceding page) I find it impossible not to admit. But this 'sense of ignobility' is, in any case, a psychological fact worthy of notice. How this sentiment is to be explained, and how far it is capable of rational justification, are questions which I reserve for subsequent discussion.

² See p. 119.

³ It may seem, he admits, that "since interest, one's own happiness, is a manifest obligation," in any case in which virtuous action appears to be not conducive to the agent's interest, he would be "under two contrary obligations, *i.e.* under none at all. But", he urges, "the obligation on the side of interest really does not remain. For the natural authority of the principle of reflection or conscience is an obligation...the most certain and known: whereas the contrary obligation can at the utmost appear no more than probable: since no man can be *certain* in any circumstances that vice is his interest in the present world, much less can he be certain against another: and thus the certain obligation would entirely supersede and destroy the uncertain one."

(Preface to Butler's *Sermons*.)

man to *know*, though various seductive impulses may make it difficult for him to *do* it. And in such maxims as that duty should be performed '*advienne qui pourra*,' that truth should be spoken without regard to consequences, that justice should be done '*though the sky should fall*,' it is implied that we have the power of seeing clearly that certain kinds of actions are right and reasonable in themselves, apart from their consequences;—or rather with a merely partial consideration of consequences, from which other consequences admitted to be possibly good or bad are definitely excluded¹. And such a power is claimed for the human mind by most of the writers who have maintained the existence of moral intuitions; I have therefore thought myself justified in treating this claim as characteristic of the method which I distinguish as Intuitional. At the same time, as I have before observed, there is a wider sense in which the term '*intuitional*' might be legitimately applied to either Egoistic or Universalistic Hedonism; so far as either system lays down as a first principle—which if known at all must be intuitively known—that happiness is the only rational ultimate end of action. To this meaning I shall recur in the concluding chapters (xiii. and xiv.) of this book; in which I shall discuss more fully the intuitive character of these hedonistic principles. But since the adoption of this wider meaning would not lead us to a distinct ethical method, I have thought it best, in the detailed discussion of Intuitionism which occupies the first eleven chapters of this book, to confine myself as far as possible to Moral Intuition understood in the narrower sense above defined.

§ 2. Here, perhaps, it may be said that in thus defining Intuitionism I have omitted its most fundamental characteristic; that the Intuitionist properly speaking—in contrast with the Utilitarian—does not judge actions by an external standard at all; that true morality, in his view, is not concerned with outward actions as such, but with the state of mind in which acts are done—in short with "*intentions*" and "*motives*." I think, however, that this objection is partly due to a mis-

¹ I have before observed (Book I. ch. viii. § 1) that in the common notion of an act we include a certain portion of the whole series of changes partly caused by the volition which initiated the so-called act.

understanding. Moralists of all schools, I conceive, would agree that the moral judgments which we pass on actions relate primarily to intentional actions regarded as intentional. In other words, what we judge to be 'wrong'—in the strictest ethical sense—is not any part of the actual effects, as such, of the muscular movements immediately caused by the agent's volition, but the effects which he foresaw in willing the act; or, more strictly, his volition or choice of realising the effects as foreseen¹. When I speak therefore of acts, I must be understood to mean—unless the contrary is stated—acts presumed to be intentional and judged as such: on this point I do not think that any dispute need arise.

The case of motives is different and requires careful discussion. In the first place the distinction between "motive" and "intention" in ordinary language is not very precise: since we apply the term "motive" to foreseen consequences of an act, so far as they are conceived to be objects of desire to the agent, or to the desire of such consequences: and when we speak of the intention of an act we usually, no doubt, have desired consequences in view. I think, however, that for purposes of exact moral or jural discussion, it is best to include under the term 'intention' all the consequences of an act that are foreseen as certain or probable; since it will be admitted that we cannot evade responsibility for any foreseen bad consequences of our acts by the plea that we felt no desire for them, either for their own sake or as means to ulterior ends²: such undesired accompaniments of the desired results of our volitions are clearly chosen or willed by us. Hence

¹ No doubt we hold a man responsible for unintended bad consequences of his acts or omissions, when they are such as he might with ordinary care have foreseen; still, as I have before said (p. 60), we admit on reflection that moral blame only attaches to such careless acts or omissions indirectly, in so far as the carelessness is the result of some previous wilful neglect of duty.

² I think that common usage, when carefully considered, will be found to admit this definition. Suppose a nihilist blows up a railway train containing an emperor and other persons: it will no doubt be held correct to say simply that his intention was to kill the emperor; but it would be thought absurd to say that he 'did not intend' to kill the other persons, though he may have had no desire to kill them and may have regarded their death as a lamentable incident in the execution of his revolutionary plans.

the intention of an act may be judged to be wrong, while the motive is recognized as good; as when a man commits perjury to save a parent's or a benefactor's life. Such judgments are, in fact, continually passed in common moral discourse. It may, however, be said that an act cannot be right, even when the intention is such as duty would prescribe, if it be done from a bad motive: that—to take a case suggested by Bentham—a man who prosecutes from malice a person whom he believes to be guilty, does not really act rightly; for, though it may be his duty to prosecute, he ought not to do it from malice. It is doubtless true that it is our duty to get rid of bad motives if we can; so that a man's intention cannot be *wholly* right, unless it includes the repression, so far as possible, of a motive known to be bad. But no one, I think, will contend that we can always suppress entirely a strong emotion; and such suppression will be especially difficult if we are to do the act to which the wrong impulse prompts; while yet, if that act be clearly a duty which no one else can so properly perform, it would be absurd to say that we ought to omit it because we cannot altogether exclude an objectionable motive. It is sometimes said that, though we may not be able in doing our duty to exclude a bad motive altogether from our minds, it is still possible to refuse to act from it. But I think that this is only possible so far as the details of action to which a right motive would prompt differ to some extent from those to which a wrong motive would prompt. No doubt this is often the case:—thus, in Bentham's example, a malevolent prosecutor may be prompted to take unfair advantage of his enemy, or cause him needless pain by studied insults; and it is obviously possible for him—and his duty—to resist such promptings. But so far as precisely the same action is prompted by two different motives, both present in my consciousness, I am not conscious of any power to cause this action to be determined by one of the two motives to the exclusion of the other. In other words, while a man can resolve to aim at any end which he conceives as a possible result of his voluntary action, he cannot simultaneously resolve *not* to aim at any other end which he believes will be promoted by the same action; and if that other end be an object of

desire to him, he cannot, while aiming at it, refuse to act from this desire.

On the whole, then, I conclude (1) that while many actions are commonly judged to be made *better* or *worse* by the presence or absence of certain motives, our judgments of *right* and *wrong* strictly speaking relate to intentions, as distinguished from motives¹; and (2) that while intentions affecting the agent's own feelings and character are morally prescribed no less than intentions to produce certain external effects, still, the latter form the primary—though not the sole—content of the main prescriptions of duty, as commonly affirmed and understood: but the extent to which this is the case, will become more clear as we proceed.

It has indeed been maintained by moralists of influence that the moral value of our conduct depends upon the degree to which we are actuated by the one motive which they regard as truly moral: viz. the desire or free choice² of doing what is right as such, realizing duty or virtue for duty or virtue's sake³: and that a perfectly good act must be done entirely from this motive. I think, however, that it is difficult to combine this view—which I may conveniently distinguish as Stoical—with the belief, which modern orthodox moralists have usually been concerned to maintain, that it is always a man's true interest to act virtuously. I do not mean that a man who holds this belief must necessarily be an egoist: but it seems to me impossible for him to exclude from his motives a regard for his own interest, while yet believing that it will be promoted by the act which he is willing. If, therefore, we hold that this selfregard impairs the moral value of an act otherwise virtuous, and at the same time hold that virtue is always conducive to

¹ The view that moral judgments relate primarily or most properly to motives will be more fully discussed in ch. xii. of this Book.

² I use these alternative terms in order to avoid the Free Will Controversy.

³ Many religious persons would probably say that the motive of obedience or love to God was the highest. But those who take this view would generally say that obedience and love are due to God as a Moral Being, possessing the attributes of Infinite Wisdom and Goodness, and not otherwise: and if so, these religious motives would seem to be substantially identical with regard for duty and love of virtue, though modified and complicated by the addition of emotions belonging to relations between persons.

the virtuous agent's interest, we seem driven to the conclusion that knowledge of the true relation between virtue and happiness is an insuperable obstacle to the attainment of moral perfection. I cannot accept this paradox: and in subsequent chapters I shall try to show that the Stoical view of moral goodness is not on the whole sustained by a comprehensive survey and comparison of common moral judgments: since in some cases acts appear to have the quality of virtue even more strikingly when performed from some motive other than the love of virtue as such. For the present I wish rather to point out that the doctrine above stated is diametrically opposed to what I have called Psychological Hedonism—the view that the universal or normal motives of human action are either particular desires of pleasure or aversions to pain for the agent himself, or the more general regard to his happiness on the whole which I term Self-love; that it also excludes the less extreme doctrine that duties may be to some extent properly done from such self-regarding motives; and that one or other of these positions has frequently been held by writers who have expressly adopted an Intuitional method of Ethics. For instance, we find Locke laying down, without reserve or qualification, that “good and evil are nothing but pleasure and pain, or that which occasions or procures pleasure or pain to us¹:” so that “it would be utterly in vain to suppose a rule set to the free actions of man, without annexing it to some reward or punishment to determine his will.” On the other hand, he expresses, with no less emphasis, the conviction that “from self-evident propositions, by necessary consequences, as incontestable as those in mathematics, the measures of right and wrong might be made out²,” so that “morality might be placed among the sciences capable of demonstration.” The combination of these two doctrines gives us the view that moral rules are essentially laws of God, which men are impelled to obey, solely or mainly, from fear or hope of what God may do to them in the future; and some such view as this seems to be widely accepted, by plain men without very refined moral sensibilities, though its heterogeneous elements are rarely presented with as much clearness and sharpness as in Locke's essay.

¹ Locke's *Essay*, II. c. 28, §§ 5, 6.

² *Ib.* IV. c. 3, § 18.

As an example, again, of thinkers who, while recognizing in human nature a disinterested regard for duty or virtue as such, still consider that self-love is a proper and legitimate motive to right conduct, we may refer to Butler and his disciples. Butler regards "reasonable self-love" as not merely a normal motive to human action, but as being—no less than conscience—a "chief or superior principle in the nature of man;" so that an action "becomes unsuitable" to this nature, if the principle of self-love be violated. Accordingly the aim of his teaching is not to induce men to choose duty rather than interest, but to convince them that there is no inconsistency between the two; that self-love and conscience lead "to one and the same course of life."

This intermediate doctrine appears to me to be more in harmony with the common sense of mankind on the whole than either of the extreme views before contrasted. But I do not conceive that we are here called upon to exclude any of the three positions as inconsistent with fundamental assumptions of the Intuitionist method. The Intuitionism which prescribes the exclusion, so far as possible, of non-moral motives, the Intuitionism which aims merely at the regulation of such motives, and the Intuitionism which rests ultimately on an egoistic basis, may all agree as to the particular kinds of intended outward effects, to the realisation of which the different motives ought to prompt. Even those who hold that human beings cannot reasonably be expected to conform to moral rules disinterestedly, or from any other motive than that supplied by the sanctions divinely attached to them, still commonly conceive God as supreme Reason, whose laws must be essentially reasonable: and so far as such laws are held to be cognizable by the 'light of nature'—so that morality, as Locke says, may be placed among demonstrative sciences—the method of determining them will be none the less intuitionist because it is combined with the belief that God will reward their observance and punish their violation. On the other hand those who hold that regard for duty as duty is an indispensable condition of acting rightly, would generally admit that acting rightly is not adequately defined as acting from a pure desire to act rightly; that though, in a certain sense, a man who sincerely desires and intends to act rightly does all he can, and completely fulfils

duty, still such a man may have a wrong judgment as to the particulars of his duty, and therefore, in another sense, may act wrongly. If this be admitted, it is evident that, even on the view that the desire or resolution to fulfil duty as such is essential to right action, a distinction between two kinds of rightness is required; which we may express by saying that an act is—on this view—“formally¹” right, if the agent in willing is moved by pure desire to fulfil duty or chooses duty for duty’s sake; “materially” right, if he intends the right particular effects. This distinction being taken, it becomes plain that there is no reason why the same principles and method for determining material rightness, or rightness of particular effects, should not be adopted by thinkers who differ most widely on the question of formal rightness; and it is, obviously, with material rightness that the work of the systematic moralist is mainly concerned.

§ 3. The term ‘formal rightness,’ as above used, implying a *desire* or choice of the act as right, implies also a *belief* that it is so. But the latter condition may exist without the former: I cannot perform an act from pure love of duty without believing it to be right: but I can believe it to be right and yet do it from some other motive. And there seems to be more agreement among moralists who adopt the Intuitionist Method as to the moral indispensability of such a belief, than we have found with respect to the question of motive: at least, it would, I conceive, be universally held that no act can be absolutely right, whatever its external aspect and relations, which is believed by the agent to be wrong². Such an act we may call “subjectively” wrong, even though “objectively” right. It may still be asked whether it is better in any particular case that a man should do what he mistakenly believes to be his duty, or what really is his duty in the particular circumstances

¹ I do not myself usually employ the antithesis of Form and Matter in philosophical exposition, as it appears to me open to the charge of obscurity and ambiguity. In the present case we may interpret “formal rightness” as denoting at once a *universal* and *essential*, and a *subjective* or *internal* condition of the rightness of actions.

² It is not, I conceive, commonly held to be indispensable, in order to constitute an act completely right, that a belief that it is right should be actually present in the agent’s mind: it might be completely right, although the agent never actually raised the question of its rightness or wrongness. See p. 226.

—considered apart from his mistaken belief—and would be completely right if he could only think so. The question is rather subtle and perplexing to Common Sense: it is therefore worth while to point out that it can have only a limited and subordinate practical application. For no one, in considering what he ought himself to do in any particular case, can distinguish what he believes to be right from what really is so: the necessity for a practical choice between ‘subjective’ and ‘objective’ rightness can only present itself in respect of the conduct of another person whom it is in our power to influence. If another is about to do what we think wrong while he thinks it right, and we cannot alter his belief but can bring other motives to bear on him that may overbalance his sense of duty, it becomes necessary to decide whether we ought thus to tempt him to realize what we believe to be objectively right against his own convictions. I think that the moral sense of mankind would pronounce against such temptation,—thus regarding the Subjective rightness of an action as more important than the Objective,—unless the evil of the act prompted by a mistaken sense of duty appeared to be very grave¹. But however essential it may be that a moral agent should do what he believes to be right, this condition of right conduct is too simple to admit of systematic development: it is, therefore, clear that the details of our investigation must relate mainly to ‘objective’ rightness.

There is, however, one practical rule of some value, to be obtained by merely reflecting on the general notion of rightness², as commonly conceived. In a previous chapter³ I en-

¹ The decision would, I think, usually be reached by weighing bad consequences to the agent's character against bad consequences of a different kind. In extreme cases the latter consideration would certainly prevail in the view of common sense. Thus we should generally approve a statesman who crushed a dangerous rebellion by working on the fear or cupidity of a leading rebel who was rebelling on conscientious grounds. Cf. *post*, Book iv. ch. iii. § 3.

² The antithesis of ‘subjective’ and ‘objective’ cannot be applied to the condition of right conduct considered in this paragraph: for this formal condition is at once subjective and objective; being, as I argue, involved in our common notion of right conduct, it is, therefore, necessarily judged by us to be of really universal application: and, though it does not secure complete objective rightness, it is an important protection against objective wrongness.

³ Cf. B. I. c. iii. § 3.

deavoured to make this notion clearer by saying that 'what I judge to be right must, unless I am in error, be judged to be so by all rational beings who judge truly of the matter.' This statement does not imply that what is judged to be right for one man must necessarily be judged so for another: 'objective' rightness may vary from *A* to *B* no less than the 'objective' facts of their nature and circumstances vary. There seems, however, to be this difference between our conceptions of ethical and physical objectivity respectively: that we commonly refuse to admit in the case of the former—what experience compels us to admit as regards the latter—variations for which we can discover no rational explanation. In the variety of coexistent physical facts we find an accidental or arbitrary element in which we have to acquiesce, as we cannot conceive it to be excluded by any extension of our knowledge of physical causation. If we ask, for example, why any portion of space empirically known to us contains more matter than any similar adjacent portion, physical science can only answer by stating (along with certain laws of change) some antecedent position of the parts of matter which needs explanation no less than the present; and however far back we carry our ascertainment of such antecedent positions, the one with which we leave off seems as arbitrary as that with which we started. But within the range of our cognitions of right and wrong, it will be generally agreed that we cannot admit a similar unexplained variation. We cannot judge an action to be right for *A* and wrong for *B*, unless we can find in the natures or circumstances of the two some difference which we can regard as a reasonable ground for difference in their duties. If therefore I judge any action to be right for myself, I implicitly judge it to be right for any other person whose nature and circumstances do not differ from my own in some important respects. Now by making this latter judgment explicit, we may protect ourselves against the danger which besets the conscience, of being warped and perverted by strong desire, so that we too easily think that we ought to do what we very much wish to do. For if we ask ourselves whether we believe that any similar person in similar circumstances ought to perform the contemplated action, the question will often disperse the false

appearance of rightness which our strong inclination has given to it. We see that we should not think it right for another, and therefore that it cannot be right for us. Indeed this test of the rightness of our volitions is so generally effective, that Kant seems to have held that all particular rules of duty can be deduced from the one fundamental rule "Act as if the maxim of thy action were to become by thy will a universal law of nature¹." But this appears to me an error analogous to that of supposing that Formal Logic supplies a complete criterion of truth. I should agree that a volition which does not stand this test² is to be condemned; but I hold that a volition which does stand it may after all be wrong. For I conceive that all (or almost all) persons who act conscientiously could sincerely will the maxims on which they act to be universally adopted: while at the same time we continually find such persons in thoroughly conscientious disagreement as to what each ought to do in a given set of circumstances. Under these circumstances, to say that all such persons act rightly—in the objective sense—because their maxims all conform to Kant's fundamental rule, would obliterate altogether the distinction between subjective and objective rightness; it would amount to affirming that whatever any one thinks right is so, unless he is in error as to the facts of the case to which his judgment applies. But such an affirmation is in flagrant conflict with

¹ See the *Grundlegung zur Metaphysik der Sitten*, chap. ii. (pp. 269—273, Hart; pp. 54—63 of Abbott's translation). Here Kant first says, "There is therefore but one categorical imperative, namely, this: *Act only on that maxim whereby thou canst at the same time will that it should become a universal law*. Now, if all imperatives of duty can be deduced from this one imperative as from their principle we shall at least be able to show what we understand by [duty] and what this notion means." He then demonstrates the application of the principle to four cases, selected as representative of "the many actual duties"; and continues: "if now we attend to ourselves on occasion of *any* transgression of duty, we shall find that we in fact do not will that our maxim should be a universal law, for that is impossible for us".... : then, summing up the conclusion of this part of his argument, he says, "we have exhibited clearly and definitely for *every practical application* the content of the categorical imperative which must contain the principle of all duty, if there is such a thing at all."

² I do not mean that I am prepared to accept Kant's fundamental maxim, in the precise form in which he has stated it: but the qualifications which it seems to me to require will be more conveniently explained later.

common sense ; and would render the construction of a scientific code of morality futile : as the very object of such a code is to supply a standard for rectifying men's divergent opinions.

We may conclude then that the moral judgments which the present method attempts to systematize are primarily and for the most part intuitions of the rightness or goodness (or the reverse) of particular kinds of external effects of human volition, presumed to be intended by the agent, but considered independently of the agent's own view as to the rightness or wrongness of his intention ; though the quality of motives, as distinct from intentions, has also to be taken into account.

§ 4. But the question may be raised, whether it is legitimate to take for granted (as I have hitherto been doing) the existence of such intuitions? And, no doubt, there are persons who deliberately deny that reflection enables them to discover any such phenomenon in their conscious experience as the judgment or apparent perception that an act is in itself right or good, in any other sense than that of being the right or fit means to the attainment of some ulterior end. I think, however, that such denials are commonly recognised as paradoxical, and opposed to the common experience of civilised men :—at any rate if the psychological question, as to the *existence* of such moral judgments or apparent perceptions of moral qualities, is carefully distinguished from the ethical question as to their *validity*, and from what we may call the 'psychogonical' question as to their *origin*. The first and second of these questions are sometimes confounded, owing to an ambiguity in the use of the term "intuition;" which has sometimes been understood to imply that the judgment or apparent perception so designated is *true*. I wish therefore to say expressly, that by calling any affirmation as to the rightness or wrongness of actions "intuitive," I do not mean to prejudge the question as to its ultimate validity, when philosophically considered : I only mean that its truth is apparently known immediately, and not as the result of reasoning. I admit the possibility that any such "intuition" may turn out to have an element of error, which subsequent reflection and comparison may enable us to correct ; just as many apparent perceptions through the organ of vision are found to be partially illusory and misleading : indeed the

sequel will shew that I hold this to be to an important extent the case with moral intuitions commonly so-called.

The question as to the validity of moral intuitions being thus separated from the simple question 'whether they actually exist,' it becomes obvious that the latter can only be decided for each person by direct introspection or reflection. It must not therefore be supposed that its decision is a simple matter, introspection being always infallible: on the contrary, experience leads me to regard men as often liable to confound with moral intuitions other states or acts of mind essentially different from them,—blind impulses to certain kinds of action or vague sentiments of preference for them, or conclusions from rapid and half-unconscious processes of reasoning, or current opinions to which familiarity has given an illusory air of self-evidence. But any errors of this kind, due to careless or superficial reflection, can only be cured by more careful reflection. This may indeed be much aided by communication with other minds; it may also be aided, in a subordinate way, by an inquiry into the antecedents of the apparent intuition, which may suggest to the reflective mind sources of error to which a superficial view of it is liable. Still the question whether a certain judgment presents itself to the reflective mind as intuitively known cannot be decided by any inquiry into its antecedents or causes¹.

It is, however, still possible to hold that an inquiry into the Origin of moral intuitions must be decisive in determining their Validity. And in fact it has been often assumed, both by Intuitionists and their opponents, that if our moral faculty can be shown to be 'derived' or 'developed' out of other preexistent elements of mind or consciousness, a reason is thereby given for distrusting it; while if, on the other hand, it can be shown to have existed in the human mind from its origin, its trustworthiness is thereby established. Either assumption appears to me devoid of foundation. On the one hand, I can see no ground for supposing that a faculty thus derived, is, as such, more liable to error than if its existence in the individual possessing it had been differently caused²: to put it otherwise, I cannot

¹ See Book I. ch. iii p. 34.

² I cannot doubt that every one of our cognitive faculties,—in short the human mind as a whole,—has been derived and developed, through a gradual

see how the mere ascertainment that certain apparently self-evident judgments have been caused in known and determinate ways, can be in itself a valid ground for distrusting this class of apparent cognitions. I cannot even admit that those who affirm the truth of such judgments are bound to shew in their causes a tendency to make them true: indeed the acceptance of any such *onus probandi* would seem to me to render the attainment of philosophical certitude impossible. For the premises of the required demonstration must consist of caused beliefs, which as having been caused will equally stand in need of being proved true, and so on *ad infinitum*: unless it be held that we can find among the premises of our reasonings certain apparently self-evident judgments which have had no antecedent causes, and that these are therefore to be accepted as valid without proof. But such an assertion would be an extravagant paradox: and, if it be admitted that all beliefs are equally in the position of being effects of antecedent causes, it seems evident that this characteristic alone cannot serve to invalidate any of them.

I hold, therefore, that the *onus probandi* must be thrown the other way: those who dispute the validity of moral or other intuitions on the ground of their derivation must be required to shew, not merely that they are the effects of certain causes, but that these causes are of a kind that tend to produce invalid beliefs. Now it is not, I conceive, possible to prove by any theory of the derivation of the moral faculty that the fundamental ethical conceptions 'right' or 'what ought to be done,' 'good' or 'what it is reasonable to desire and seek,' are invalid, and that consequently *all* propositions of the form 'X is right' or 'good' are untrustworthy: for such ethical propositions, re-

process of physical change, out of some lower life in which cognition, properly speaking, had no place. On this view, the distinction between 'original' and 'derived' reduces itself to that between 'prior' and 'posterior' in development: and the fact that the moral faculty appears somewhat later in the process of evolution than other faculties can hardly be regarded as an argument against the validity of moral intuition; especially since this process is commonly conceived to be homogeneous throughout. Indeed such a line of reasoning would be suicidal; as the cognition that the moral faculty is developed is certainly later in development than moral cognition, and would therefore, by this reasoning, be less trustworthy.

lating as they do to matter fundamentally different from that with which physical science or psychology deals, cannot be inconsistent with any physical or psychological conclusions. They can only be shewn to involve error by being shewn to contradict each other: and such a demonstration cannot lead us cogently to the sweeping conclusion that all are false. It may, however, be possible to prove that some ethical beliefs have been caused in such a way as to make it probable that they are wholly or partially erroneous: and it will hereafter be important to consider how far any Ethical intuitions, which we find ourselves disposed to accept as valid, are open to attack on such psychogonical grounds. At present I am only concerned to maintain that no general demonstration of the derivedness or developedness of our moral faculty can supply an adequate reason for distrusting it.

On the other hand, if we have been once led to distrust our moral faculty on other grounds—as (*e.g.*) from the want of clearness and consistency in the moral judgments of the same individual, and the discrepancies between the judgments of different individuals—it seems to me equally clear that our confidence in such judgments cannot properly be re-established by a demonstration of their ‘originality.’ I see no reason to believe that the ‘original’ element of our moral cognition can be ascertained; but if it could, I see no reason to hold that it would be especially free from error.

§ 5. How then can we hope to eliminate error from our moral intuitions? One answer to this question was briefly suggested in a previous chapter where the different phases of the Intuitionist Method were discussed. It was there said that in order to settle the doubts arising from the uncertainties and discrepancies that are found when we compare our judgments on particular cases, reflective persons naturally appeal to general rules or formulæ: and it is to such general formulæ that Intuitionist Moralists commonly attribute ultimate certainty and validity. And certainly there are obvious sources of error in our judgments respecting concrete duty which seem to be absent when we consider the abstract notions of different kinds of conduct; since in any concrete case the complexity of circumstances necessarily increases the difficulty of judging, and

our personal interests or habitual sympathies are liable to disturb the clearness of our moral discernment. Further, we must observe that most of us feel the need of such formulæ not only to correct, but also to supplement, our intuitions respecting particular concrete duties. Only exceptionally confident persons find that they always seem to see clearly what ought to be done in any case that comes before them. Most of us, however unhesitatingly we may affirm rightness and wrongness in ordinary matters of conduct, yet not unfrequently meet with cases where our unreasoned judgment fails us; and where we could no more decide the moral issue raised without appealing to some general formula, than we could decide a disputed legal claim without reference to the positive law that deals with the matter.

And such formulæ are not difficult to find: it only requires a little reflection and observation of men's moral discourse to make a collection of such general rules, as to the validity of which there would be apparent agreement at least among moral persons of our own age and civilization, and which would cover with approximate completeness the whole of human conduct. Such a collection, regarded as a code imposed on an individual by the public opinion of the community to which he belongs, we have called the Positive Morality of the community: but when regarded as a body of moral truth, warranted to be such by the *consensus* of mankind,—or at least of that portion of mankind which combines adequate intellectual enlightenment with a serious concern for morality—it is more significantly termed the morality of Common Sense.

When, however, we try to apply these currently accepted principles, we find that the notions composing them are often deficient in clearness and precision. For instance, we should all agree in recognizing Justice and Veracity as important virtues; and we shall probably all accept the general maxims, that 'we ought to give every man his own' and that 'we ought to speak the truth:' but when we ask (1) whether primogeniture is just, or the disendowment of corporations, or the determination of the value of services by competition, or (2) whether and how far false statements may be allowed in speeches of advocates, or in religious ceremonials, or when made to enemies or robbers, or in defence of lawful secrets, we do not find that these or any other

current maxims enable us to give clear and unhesitating decisions. And yet such particular questions are, after all, those to which we naturally expect answers from the moralist. For we study Ethics, as Aristotle says, for the sake of Practice: and in practice we are concerned with particulars.

. Hence it seems that if the formulæ of Intuitive Morality are really to serve as scientific axioms, and to be available in clear and cogent demonstrations, they must first be raised—by an effort of reflection which ordinary persons will not make—to a higher degree of precision than attaches to them in the common thought and discourse of mankind in general. We have, in fact, to take up the attempt that Socrates initiated, and endeavour to define satisfactorily the general notions of duty and virtue which we all in common use for awarding approbation or disapprobation to conduct. This is the task upon which we shall be engaged in the nine chapters that follow. I must beg the reader to bear in mind that throughout these chapters I am not trying to prove or disprove Intuitionism, but merely by reflection on the common morality which I and my reader share, and to which appeal is so often made in moral disputes, to obtain as explicit, exact, and coherent a statement as possible of its fundamental rules.

CHAPTER II.

VIRTUE AND DUTY.

§ 1. BEFORE, however, we attempt to define particular virtues or departments of duty, it will be well to examine further the notions of Duty and Virtue in general, and the relations between the two, as we find them implicitly conceived by the common sense of mankind, which we are endeavouring to express. Hitherto I have taken Duty to be broadly convertible with Right conduct: I have noticed, however, that the former term—like “ought” and “moral obligation”—implies at least the *potential* presence of motives prompting to wrong conduct; and is therefore not applicable to beings to whom no such conflict of motives can be attributed. Thus God is not conceived as performing duties, though He is conceived as realizing Justice and other kinds of Rightness in action. For a similar reason, we do not commonly apply the term ‘duty’ to right actions—however necessary and important—when we are so strongly impelled to them by non-moral inclinations that no moral impulse is conceived to be necessary for their performance. Thus we do not say generally that it is a duty to eat and drink enough: though we do often say this to invalids who have lost their appetites. We should therefore perhaps keep most close to usage if we defined Duties as ‘those Right actions or abstinences, for the adequate accomplishment of which a moral impulse is conceived to be at least occasionally necessary.’ But as this line of distinction is vague, and continually varying, I shall not think it necessary to draw attention to it in the detailed discussion of duties: it seems sufficient to point out that we shall be chiefly concerned with such right conduct as comes within the definition just suggested.

It may be said, however, that there is another implication

in the term duty which I have so far overlooked, but which its derivation—and that of the equivalent term ‘obligation’—plainly indicates: viz. that it is “due” or owed *to* some one. But I think that here the derivation does not govern the established usage: rather, it is commonly recognized that duties owed *to* persons, or “relative” duties, are only one species, and that some duties—as (*e.g.*) Truth-speaking—have no such relativity. No doubt it is possible to view any duty as relative to the person or persons immediately affected by its performance; but it is not usual to do this where the immediate effects are harmful—as where truth-speaking causes a physically injurious shock to the person addressed—: and though it may still be conceived to be ultimately good for society, and so “due” to the community or to humanity at large, that truth should even in this case be spoken, this conception is hardly consistent with the intuitionist view that ‘truth should be spoken regardless of consequences.’ Again, it may be thought by religious persons that the performance of duties is owed not to the human or other living beings affected by them, but to God as the author of the moral law. And I certainly am not prepared to deny that our common conception of duty involves an implied relation of an individual will to a universal will conceived as perfectly rational: but neither am I prepared to affirm that this implication is necessary, and an adequate discussion of the difficulties involved in it would lead to metaphysical controversies which I am desirous of avoiding. I propose, therefore, in this exposition of the Intuitionist method, to abstract from this relation of Duty generally to a Divine Will: and, for reasons partly similar, to leave out of consideration the particular “duties to God” which Intuitionists have often distinguished and classified. Our view of the general rules of “duty to man” (or to other animals)—so far as such rules are held to be cognizable by moral intuition—will, I conceive, remain the same, whether or not we regard such rules as imposed by a Supreme Rational Will: since in any case they will be such as we hold it rational for all men to obey, and therefore such as a Supreme Reason would impose. I shall not therefore treat the term Duty as implying necessarily a relation either to a universal Imponent or to the individuals

primarily affected by the performance of duties: but shall use it as equivalent generally to Right conduct, while practically concentrating attention on acts and abstinences for which a moral impulse is thought to be more or less required.

The notion of Virtue presents more complexity and difficulty, and requires to be discussed from different points of view. We may begin by noticing that there seem to be some particular virtues (such as Generosity) which may be realized in acts objectively—though not subjectively—wrong, from want of insight into their consequences: and even some (such as Courage) which may be exhibited in wrong acts that are known by the agent to be such. But though the contemplation of such acts excites in us a quasi-moral admiration, in the latter case we certainly should not call them virtuous, and it is doubtful whether we should do so in the former case, if we were using the term strictly. It will therefore involve no material deviation from usage, if we limit the term Virtue to qualities exhibited in right conduct¹: accordingly I propose to adopt this limitation in subsequent discussions.

How far, then, are we to regard the spheres of Duty and Virtue (thus defined) as coextensive? To a great extent they undoubtedly are so, in the common application of the terms, but not altogether: since in its common use each term seems to include something excluded from the other. We should scarcely say that it was virtuous—under ordinary circumstances—to pay one's debts, or give one's children a decent education, or keep one's aged parents from starving; these being duties which most men perform, and only bad men neglect. On the other hand, there are acts of high and noble virtue which we commonly regard as going beyond the strict duty of the agent; since, while we praise their performance, we do not condemn their non-performance. Here, however, a difficulty seems to arise; for we should not deny that it is, in

¹ It is more convenient, for the purpose of expounding the morality of common sense, to understand by Virtue a quality exhibited in right conduct; for then we can use the common notions of the particular virtues as heads for the classification of the most important kinds or aspects of right conduct as generally recognized. And I think that this employment of the term is as much in accordance with ordinary usage as any other equally precise use would be.

some sense, a man's strict duty to do whatever action he judges most excellent, so far as it is in his power.

But can we say that it is as much in a man's power to realize Virtue as it is to fulfil Duty¹? To some extent, no doubt, we should say this: no quality of conduct is ever called a virtue unless it is thought to be *to some extent* immediately attainable at will by all ordinary persons, when circumstances give opportunity for its manifestation. In fact the line between virtues and other excellences of behaviour is commonly drawn by this characteristic of voluntariness;—an excellence which we think no effort of will could at once enable us to exhibit in any appreciable degree is called a gift, grace, or talent, but not properly a virtue. Writers like Hume², who obliterate this line, diverge manifestly from common sense. Still I regard it as manifestly paradoxical to maintain that it is in the power of any one at any time to realize virtue in the highest form or degree; (*e.g.*) no one would affirm that any ordinary man can at will exhibit the highest degree of courage—in the sense in which courage is a virtue—when occasion arises. It would seem, therefore, that we can distinguish a margin of virtuous conduct, which may be beyond the strict duty of any individual as being beyond his power.

Can we then, excluding this margin, say that virtuous conduct, so far as it is in a man's power, coincides completely with his duty? Certainly we should agree that a truly moral man cannot say to himself, "This is the best thing on the whole for me to do but yet it is not my duty to do it though it is in my power": this would certainly seem to common sense an immoral paradox³. And yet there seem to be acts and absti-

¹ In Book I. ch. v. § 3, pp. 66, 7, I have explained the sense in which Determinists no less than Libertarians hold that it is in a man's power to do his duty.

² Cf. *Inquiry concerning the Principles of Morals*, Appendix iv.

³ If the phrase in the text were used by a moral person, with a sincere and predominant desire to do his duty, it must, I conceive, be used in one of two senses. either (1) half-ironically, in recognition of a customary standard of virtuous conduct which the speaker is not prepared expressly to dispute, but which he does not really adopt as valid—as when we say that it would be virtuous to read a new book, hear a sermon, pay a visit, &c.; or (2) it might be used loosely to mean that such and such conduct *would* be best if the speaker were differently constituted.

nences which we praise as virtuous, without imposing them as duties upon all who are able to do them; as for a rich man to live very plainly and devote his income to works of public beneficence.

Perhaps we may harmonize these inconsistent views by distinguishing between the questions 'what a man ought to do or forbear' and 'what other men ought to blame him for not doing or forbearing:' and recognizing that the standard normally applied in dealing with the latter question is laxer than would be right in dealing with the former. But how is this double standard to be explained? We may partly explain it by the different degrees of our knowledge in the two cases: there are many acts and forbearances of which we cannot lay down definitely that they ought to be done or forborne, unless we have the complete knowledge of circumstances which a man commonly possesses only in his own case, and not in that of other men. Thus I may easily assure myself that I ought to subscribe to a given hospital: but I cannot judge whether my neighbour ought to subscribe, as I do not know the details of his income and the claims which he is bound to satisfy. I do not, however, think that this explanation is always applicable: I think that there are not a few cases in which we refrain from blaming others for the omission of acts which we do not doubt that we in their place should have thought it our duty to perform. In such cases the line seems drawn by a more or less conscious consideration of what men ordinarily do, and by a social instinct as to the practical effects of expressed moral approbation and disapprobation: we think that moral progress will on the whole be best promoted by our praising acts that are above the level of ordinary practice, and confining our censure—at least if precise and particular—to acts that fall clearly below this standard. But a standard so determined must be inevitably vague, and tending to vary as the average level of morality varies in any community, or section of a community: indeed it ought to be the aim of moral persons to raise it continually. Hence it is not convenient to use it in drawing a theoretical line between Virtue and Duty: and I have therefore thought it best to employ the terms so that virtuous conduct may include the performance of

duty as well as whatever good actions may be commonly thought to go beyond duty; though recognizing that Virtue in its ordinary use is most conspicuously manifested in the latter.

§ 2. So far I have been considering the term 'Virtuous' as applied to conduct. But both this general term, and the names connoting particular virtues—"just," "liberal," "brave" &c.—are applied to persons as well as to their acts: and the question may be raised which application is most appropriate or primary. Here reflection, I think, shews that these attributes are not thought by us to belong to acts considered apart from their agents: so that Virtue seems to be primarily a quality of the soul or mind, conceived as permanent in comparison with the transient acts and feelings in which it is manifested. As so conceived it is widely held to be a possession worth aiming at for its own sake; to be, in fact, a part of that Perfection of man which is by some regarded as the sole Ultimate Good. This view I shall consider in a subsequent chapter¹. Meanwhile it may be observed that Virtues, like other habits and dispositions, though regarded as comparatively permanent attributes of the mind, are yet attributes of which we can only form definite notions by conceiving the particular transient phenomena in which they are manifested. If then we ask in what phenomena Virtuous character is manifested, the obvious answer is that it is manifested in voluntary actions, so far as intentional; or, more briefly, in volitions. And many, perhaps most, moralists would give this as a complete answer. If they are not prepared to affirm with Kant that a good will is the only absolute and unconditional Good, they will at any rate agree with Butler that "the object of the moral faculty is actions, comprehending under that name active or practical principles: those principles from which men would act if occasions and circumstances gave them power." And if it be urged that more than this is included (*e.g.*) in the Christian conception of the Virtue of Charity, the "love of our neighbour," they will explain with Kant that by this love we must not understand the emotion² of affection, but merely the resolution to benefit, which alone has "true moral worth."

¹ Chap. xiv. of this book.

I do not, however, think that the complete exclusion of an emotional element from the conception of Virtue would be really in harmony with the common sense of mankind. I think that in our common moral judgments certain kinds of virtuous actions are held to be at any rate adorned and made better by the presence of certain emotions in the virtuous agent: though no doubt the element of volition is the more important and indispensable. Thus the Virtue of Chastity or Purity, in its highest form, seems to include more than a mere settled resolution to abstain from unlawful lust; it includes some sentiment of repugnance to impurity. Again, we recognize that benefits which spring from affection and are lovingly bestowed are more acceptable to the recipients than those conferred without affection, in the taste of which there is admittedly something harsh and dry: hence, in a certain way, the affection, if practical and steady, seems a higher excellence than the mere beneficent disposition of the will, as resulting in more excellent acts. In the case of Gratitude even the rigidity of Kant¹ seems to relax, and to admit an element of emotion as indispensable to the virtue: and there are various other affections, such as Loyalty and Patriotism, which it is difficult—without paradox—either to exclude from a list of virtues or to introduce stripped bare of all emotional elements.

A consideration of the cases last mentioned will lead us to conclude that, in the view of Common Sense, the question (raised in the preceding chapter), whether an act is virtuous in proportion as it was done from regard for duty or virtue, must be answered in the negative: for the degree in which an act deserves praise as courageous, loyal, or patriotic does not seem to be reduced by its being shown that the predominant motive to the act was natural affection and not love of virtue as such. Indeed in some cases I think it clear that we commonly attribute virtue to conduct where regard for duty or virtue is not consciously present at all: as in the case of a heroic act of courage—let us say, in saving a fellow-creature from death—under an impulse of spontaneous sympathy. So again, when we praise a man as “genuinely humble” we certainly do not

¹ Cf. *Tugendlehre*, § 33: “diese Tugend welche mit Innigkeit der wohlwollenden Gesinnung zugleich Zärtlichkeit des Wohlwollens verbindet.”

imply that he is conscious of fulfilling a duty—still less that he is conscious of exhibiting a virtue—by being humble.

It further appears to me that in the case of many important virtues we do not commonly consider the ultimate spring of action—whether it be some emotional impulse or the rational choice of duty as duty—in attributing a particular virtue to particular persons: what we regard as indispensable is merely a settled resolve to will a certain kind of external effects. Thus we call a man veracious if his speech exhibits, in a noteworthy degree, a settled endeavour to produce in the minds of others impressions exactly correspondent to the facts, whatever his motive may be for so doing: whether he is moved, solely or mainly, by a regard for virtue, or a sense of the degradation of falsehood, or a conviction that truth-speaking is in the long run the best policy, or a sympathetic aversion to the inconveniences which misleading statements cause to other people. I do not mean that we regard these motives as of equal moral value: but that the presence or absence of any one or other of them is not implied in our attribution of the virtue of veracity. Similarly we attribute Justice, if a man has a settled habit of weighing diverse claims and fulfilling them in the ratio of their importance; Good Faith if he has a settled habit of strictly keeping express or tacit engagements: and so forth. Even where we clearly take motives into account, in judging of the degree of virtue it is often rather the force of seductive motives resisted than the particular nature of the prevailing springs of action which we consider. Thus we certainly think virtue has been manifested in a higher degree in just or veracious conduct, when the agent had strong temptations to be unjust or untruthful; and in the same way there are certain dispositions or habits tending to good conduct which are called virtues when there are powerful seductive motives operating and not otherwise; *e.g.* when we attribute the virtue of temperance to a man who eats and drinks a proper amount, it is because we also attribute to him appetites prompting to excess.

At the same time I admit that Common Sense seems liable to some perplexity as to the relation of virtue to the moral effort required for resisting unvirtuous impulses. On the one hand a general assent would be given to the proposition that

virtue is especially drawn out and exhibited in a successful conflict with natural inclination: and perhaps even to the more extreme statement that there is no virtue¹ is doing what one likes. On the other hand we should surely agree with Aristotle that Virtue is imperfect so long as the agent cannot do the virtuous action without a conflict of impulses; since it is from a wrong bent of natural impulse that we find it hard to do what is best, and it seems absurd to say that the more we cure ourselves of this wrong bent, the less virtuous we grow. Perhaps we may solve the difficulty by recognizing that our common idea of Virtue includes two distinct elements, the one being the most perfect ideal of moral excellence that we are able to conceive for human beings, while the other is manifested in the effort of imperfect men to attain this ideal. Thus in proportion as a man comes to like any particular kind of good conduct and to do it without moral effort, we shall not say that his conduct becomes less virtuous but rather more in conformity with a true moral ideal; while at the same time we shall recognize that in this department of his life he has less room to exhibit that other kind of virtue which is manifested in resistance to seductive impulses, and in the energetic striving of the will to get nearer to ideal perfection.

So far I have been considering the manifestation of virtue in emotions and volitions, and have not expressly adverted to the intellectual conditions of virtuous acts: though in speaking of such acts it is of course implied that the volition is accompanied with an intellectual representation of the particular effects willed. It is not, however, implied that in willing such effects we must necessarily think of them as right or good: and I do not myself think that, in the view of common sense, this is an indispensable condition of the virtuousness of an act; for it seems that some kinds of virtuous acts may be done so entirely without deliberation that no moral judgment was passed on them by the agent. This might be the case, for instance, with an act of heroic courage, prompted by an impulse of sympathy with a fellow-creature in sudden peril. But it is, I conceive, clearly necessary that such an act should not be even vaguely thought

¹ Or no "merit":—but so far as this latter notion is precisely applied, it will be more appropriately considered in ch. v. of this Book (on Justice).

to be bad. As I have already said, it is more doubtful how far an act which is conceived by the agent to be good, but which is really bad, is ever judged by common sense to be virtuous¹: but if we agree to restrict the term to acts which we regard as right, it is again obvious that the realization of virtue may not be in the power of any given person at any given time, through lack of the requisite intellectual conditions².

To sum up the results of a rather complicated discussion: I consider Virtue as a quality manifested in right conduct: it is indeed primarily attributed to the mind or character of the agent; but it is only known to us through its manifestations in feelings and acts. Accordingly, in endeavouring to make precise our conceptions of the particular virtues, we have to examine the states of consciousness in which they are manifested. Examining these, we find that the element of volition is primarily important, and in some cases almost of sole importance, but yet that the element of emotion cannot be altogether discarded without palpable divergence from common sense. Again, concentrating our attention on the volitional element, we find that in most cases what we regard as manifestations of virtue are the volitions to produce certain particular effects; the general determination to do right as right, duty for duty's sake, is indeed thought to be of fundamental importance as a generally necessary spring of virtuous action; but it is not thought to be an indispensable condition of the existence of virtue in any particular case. Similarly in considering the emotional element, though an ardent love of virtue or aversion to vice generally is a valuable stimulus to virtuous conduct, it is

¹ I have before said that decidedly wrong acts are frequently considered to exhibit in a high degree the tendencies which, when exhibited in right acts, we call particular virtues—generosity, courage, patriotism, &c.: and this is especially true of acts bad through ignorance.

² This, I think, is a conclusion which common sense on the whole accepts: though I note a considerable reluctance to accept it; which, however, is not shewn in the attribution of virtue to persons who do clearly wrong acts, but rather in an effort to explain their ignorance as caused by some previous wilful wrongdoing. We try to persuade ourselves that if (*e.g.*) Torquemada did not know that it was wrong to torture heretics, he might have known if he had not wilfully neglected means of enlightenment: but there are many cases in which this kind of explanation is unsupported by facts, and I see no ground for accepting it as generally true.

not a universally necessary condition of it: and in the case of some acts the presence of other emotions—such as kind affection—makes the acts better than if they were done from a purely moral motive. Such emotions, however, cannot be commanded at will: and this is also true of the knowledge of what ought to be done in any particular case,—which, if we restrict the term ‘virtuous’ to right acts, is obviously required to render conduct perfectly virtuous. For these and other reasons I consider that though Virtue is distinguished by us from other excellences by the characteristic of voluntariness—it must be *to some extent* capable of being realized at will when occasion arises—this voluntariness attaches to it only in a certain degree; and that, though a man can always do his Duty if he knows it, he cannot always realize virtue in the highest degree.

It should, however, be observed that even when it is beyond our power to realize virtue immediately at will, we recognize a duty of cultivating it and seeking to develop it: and this duty of cultivation extends to all virtuous habits or dispositions in which we are found to be deficient, so far as we can thus increase our tendency to do the corresponding acts in future; however completely such acts may on each occasion be within the control of the will. It is true that for acts of this latter kind, so far as they are perfectly deliberate, we do not seem to need any special virtuous habits; if only we have knowledge of what is right and best to be done, together with a sufficiently strong wish to do it¹. But, in order to fulfil our duties thoroughly, we are obliged to act during part of our lives suddenly and without deliberation, and (as we say) “instinctively:” on such occasions there is no room for moral reasoning, and sometimes not even for explicit moral judgment; so that in order to act virtuously, we require such particular habits and dispositions as are denoted by the names of the special virtues: and it is a duty to foster and develop these in whatever way experience shews this to be possible.

The complicated relation of virtue to duty, as above determined, must be borne in mind throughout the discussion of the particular virtues, to which I shall proceed in the following

¹ Hence the Socratic doctrine that ‘all virtue is knowledge;’ on the assumption that a rational being must necessarily wish for what is good.

chapters. But, as we have seen, the main part of the manifestation of virtue in conduct consists in voluntary actions, which it is within the power of any individual to do—so far as they are recognized by him as right,—and which therefore come within our definition of Duty, as above laid down; it will not therefore be necessary, during the greater part of the ensuing discussion, to distinguish between principles of virtuous conduct and principles of duty; since the definitions of the two will coincide.

§ 3. Here, however, a remark is necessary, which to some extent qualifies what was said in the preceding chapter, where I characterized the common notions of particular virtues—justice, &c.—as too vague to furnish exact determinations of the actions enjoined under them. I there assumed that rules of duty ought to admit of precise definition in a universal form: and this assumption naturally belongs to the ordinary or jurial view of Ethics as concerned with a moral code: since we should agree that if obligations are imposed on any one he ought at least to know what they are, and that a law indefinitely drawn must be a bad law. But so far as we contemplate virtue as something that goes beyond strict duty and is not always capable of being realized at will, this assumption is not so clearly appropriate: since from this point of view we naturally compare excellence of conduct with beauty in the products of the Fine Arts. Of such products we commonly say, that though rules and definite prescriptions may do much, they can never do all; that the highest excellence is always due to an instinct or tact that cannot be reduced to definite formulæ. We can describe the beautiful products when they are produced, and to some extent classify their beauties, giving names to each; but we cannot prescribe any certain method for producing each kind of beauty. So, it may be said, stands the case with virtues: and hence the attempt to state an explicit maxim, by applying which we may be sure of producing virtuous acts of any kind, must fail: we can only give a general account of the virtue—a description, not a definition—and leave it to trained insight to find in any particular circumstances the act that will best realize it. On this view, which I may distinguish as *Æsthetic Intuitionism*, I shall have some-

thing to say hereafter¹. But I conceive that our primary business is to examine the larger claims of those Rational or Jural Intuitionists, who maintain that Ethics admits of exact and scientific treatment, having for its first principles the general rules of which we have spoken, or the most fundamental of them: and who thus hold out to us a hope of getting rid of the fluctuations and discrepancies of opinion, in which we acquiesce in æsthetic discussions, but which tend to endanger seriously the authority of ethical beliefs. And we cannot, I think, decide on the validity of such claims without examining in detail the propositions which have been put forward as ethical axioms, and seeing how far they prove to be clear and explicit, or how far others may be suggested presenting these qualities. For it would not be maintained, at least by the more judicious thinkers of this school, that such axioms are always to be found with proper exactness of form by mere observation of the common moral reasonings of men; but rather that they are at least implied in these reasonings, and that when made explicit their truth is self-evident, and must be accepted at once by an intelligent and unbiassed mind. Just as some mathematical axioms are not and cannot be known to the multitude, as their certainty cannot be seen except by minds carefully prepared,—but yet, when their terms are properly understood, the perception of their absolute truth is immediate and irresistible. Similarly, if we are not able to claim for a proposed moral axiom, in its precise form, an explicit and actual assent of “*orbis terrarum*,” it may still be a truth which men before vaguely apprehended, and which they will now unhesitatingly admit.

In this inquiry it is not of great importance in what order we take the virtues. We are not to examine the system of any particular moralist, but the Morality (as it was called) of Common Sense; and the discussion of the general notions of Duty and Virtue, in which we have been engaged in the present chapter, will have shewn incidentally the great difficulty of eliciting from Common Sense any clear principle of classification of the particular duties and virtues. Hence I have thought it best to reserve what I have to say on the

¹ See chap. xiv. § 1 of this Book.

subject of classification till a later period of the discussion ; and in the first place to take the matter to be investigated quite empirically, as we find it in the common thought expressed in the common language of mankind. The systems of moralists commonly attempt to give some definite arrangement to this crude material : but in so far as they are systematic they generally seem forced to transcend Common Sense, and define what it has left doubtful ; as I shall hereafter try to shew.

For the present, then, it seems best, in this empirical investigation, to take the virtues rather in the order of their importance ; and, as there are some that seem to have a special comprehensiveness of range, and to include under them, in a manner, all or most of the others, it will be convenient to begin with these. Of these Wisdom is perhaps the most obvious : in the next chapter, therefore, I propose to examine our common conceptions of Wisdom, and certain other cognate or connected virtues or excellences.

CHAPTER III.

WISDOM AND SELF-CONTROL.

§ 1. WISDOM was always placed by the Greek philosophers first in the list of virtues, and regarded as in a manner comprehending all the others: in fact in the post-Aristotelian schools the notion of the Sage or ideally Wise man (*σοφὸς*) was regularly employed to exhibit in a concrete form the rules of life laid down by each system. In common Greek usage, however, the term just mentioned would signify excellence in purely speculative science, no less than practical wisdom¹: and the English term Wisdom has, to some extent, the same ambiguity. It is, however, chiefly used in reference to practice: and even when applied to the region of pure speculation suggests especially such intellectual gifts and habits as lead to sound practical conclusions: namely, comprehensiveness of view, the habit of attending impartially to a number of diverse considerations difficult to estimate exactly, and good judgment as to the relative importance of each. At any rate, it is only Practical Wisdom which we commonly class among Virtues, as distinguished from purely intellectual excellences. How then shall we define Practical Wisdom? The most obvious part of its meaning is a tendency to discern, in the conduct of life generally, the best means to the attainment of any ends that the natural play of human motives may lead us to seek: as contrasted with technical skill, or the faculty of selecting the best means to given ends in a certain limited and special

¹ Indeed Aristotle, who stood alone among the schools sprung from Socrates in distinguishing sharply 'theoretic' from 'practical' wisdom, restricts the term *σοφία* to the former, and uses another word (*φρόνησις*) to denote the latter.

department of human action. Such skill in the special arts is partly communicable by means of definite rules, and partly a matter of tact or instinct, depending somewhat on natural gifts and predispositions, but to a great extent acquired by exercise and imitation; and similarly practical Wisdom, if understood to be Skill in the Art of Life, would involve a certain amount of scientific knowledge, the portions of different sciences bearing directly on human action, together with empirical rules relating to the same subject-matter; and also the tact or trained instinct just mentioned, which would even be more prominent here, on account of the extreme complexity of the subject-matter. But it does not appear from this analysis why this skill should be regarded as a virtue: and reflection will shew that we do not ordinarily mean by wisdom merely the faculty of finding the best means to any ends: for we should not call the most accomplished swindler wise; whereas we should not hesitate to attribute to him cleverness, ingenuity, and other purely intellectual excellences. So again we apply the term 'worldly-wise' to a man who skilfully chooses the best means to the end of ambition; but we should not call such a man 'wise' without qualification. Wisdom, in short, appears to me to imply right judgment in respect of ends as well as means.

Here, however, a subtle question arises. For the assumption on which this treatise proceeds is that there are several ultimate ends of action, which all claim to be rational ends, such as every man ought to adopt. Hence, if Wisdom implies right judgment as to ends, it is clear that a person who regards some one end as the sole right or rational ultimate end will not consider a man wise who adopts any other ultimate end. Can we say then that in the common use of the word Wisdom any one ultimate end is distinctly implied to the exclusion of others? It may be suggested, perhaps, that in the moral view of Common Sense which we are now trying to make clear, since Wisdom itself is prescribed or commended as a quality of conduct intuitively discerned to be right or good, the ultimate end which the wise man prefers must be just this attainment of rightness or goodness in conduct generally; rather than pleasure for himself or others, or any other ulterior end. I think, however, that in the case of this notion it is impossible

to carry out that analysis of ordinary practical reasoning into several distinct methods, each admitting and needing separate development, upon which the plan of this treatise is founded. For, as we saw, it is characteristic of Common Sense to assume coincidence or harmony among these different competing methods. And hence, while as regards most particular virtues and duties, the exercise of moral judgment in ordinary men is *primâ facie* independent of hedonistic calculations, and occasionally in apparent conflict with their results,—so that the reconciliation of the different procedures presents itself as a problem to be solved—in the comprehensive notion of Wisdom the antagonism is latent. Common Sense seems to mean by a Wise man, a man who attains at once all the different rational ends; who by conduct in perfect conformity with the true moral code attains the greatest happiness possible both for himself and for mankind (or that portion of mankind to which his efforts are necessarily restricted). But if we find this harmony unattainable,—if, for example, Rational Egoism seems to lead to conduct opposed to the true interests of mankind in general, and we ask whether we are to call Wise the man who seeks, or him who sacrifices, his private interests,—Common Sense gives no clear reply.

§ 2. Let us now return to the question whether Wisdom, as exhibited in right judgment as to ends, is in any degree attainable at will, and so, according to our definition, a Virtue. At first sight, the perception of the right end may seem not to be voluntary any more than the cognition of any other kind of truth; and though in most cases the attainment of truth requires voluntary effort, still we do not generally think it possible for any man, by this alone, to attain even approximately the right solution of a difficult intellectual problem. It is often said, however, that the cognition of Moral truth depends largely upon the ‘heart,’ that is, upon a certain condition of our desires and other emotions: and it would seem to be on this view that Wisdom is regarded as a Virtue; and we may admit it as such, according to the definition before given, so far as this condition of feeling is attainable at will. Still, on closer scrutiny, there hardly seems to be agreement as to the right emotional conditions of the cognition of ends: as some would

say that prayer or ardent aspiration produced the most favourable state, while others would urge that emotional excitement is likely to perturb the judgment, and would say that we need for right apprehension rather tranquillity of feeling: and some would contend that a complete suppression of selfish impulses was the essential condition, while others would regard this as chimerical and impossible, or, if possible, a plain misdirection of effort. On these points we cannot decide in the name of Common Sense: but it would be generally agreed that there are certain violent passions and sensual appetites which are known to be liable to pervert moral apprehensions, and that these are to some extent under the control of the Will; so that a man who exercises moral effort to resist their influence, when he wishes to decide on ends of action, may be said to be so far voluntarily wise.

And this applies to some extent even to that other function of Wisdom, first discussed, which consists in the selection of the best means to the attainment of given ends. For experience seems to shew that our insight in practical matters is liable to be perverted by desire and fear, and that this perversion may be prevented by an effort of self-control: so that unwisdom, even here, is at least not altogether involuntary. Thus in a dispute which may lead to a quarrel, I may be entirely unable to shew foresight and skill in maintaining my right in such a manner as to avoid needless exasperation, and so far may be unable to conduct the dispute wisely: but it is always in my power, before taking each important step, to reduce the influence of anger or wounded *amour propre* on my decisions, and I may avoid much unwisdom in this way. And it is to be observed that volition has a more important part to play in developing or protecting our insight into the right conduct of life, than it has in respect of the technical skill to which we compared Practical Wisdom; in proportion as the reasonings in which Practical Wisdom is exhibited are less clear and exact, and the conclusions inevitably more uncertain. For desire and fear could hardly make one go wrong in an arithmetical calculation; but in estimating a balance of complicated practical probabilities it is more difficult to resist the influence of strong inclination: and it would seem to be a more or less definite consciousness

of the continual need of such resistance, which leads us to regard Wisdom as a Virtue.

We may say then that Practical Wisdom so far as it is a virtue, involves a habit of resistance to desires and fears which is commonly distinguished as Self-control. But suppose a man has determined with full insight the course of conduct that it is reasonable for him to adopt under any given circumstances, the question still remains whether he will certainly adopt it. Now I hardly think that Common Sense considers the *choice*, as distinct from the *cognition*, of right ends to belong to Wisdom; and yet we should scarcely call a man wise who deliberately chose to do what he knew to be contrary to reason. The truth seems to be that the notion of such a choice, though the modern mind admits it as possible¹, is somewhat unfamiliar in comparison with either (1) impulsive irrationality, or (2) mistaken choice of bad for good. In the last case, if the mistake is entirely involuntary, the choice has, of course, no subjective wrongness: often, however, the mistaken conclusion is caused by a perverting influence of desire or fear of which the agent is obscurely conscious, and which might be resisted and dispelled by an effort of will. As so caused, the mistake falls under the head of culpable unwisdom, due to want of self-control similar in kind—though not in degree—to that which is exhibited in the rarer phenomenon of a man deliberately choosing to do what he knows to be bad for him.

The case of impulsive wrongdoing is somewhat different. It is clear that a resolution made after deliberation, in accordance with our view of what is right, should not be abandoned or modified except deliberately—at least if time for fresh deliberation be allowed—: and the self-control required to resist impulses prompting to such abandonment or modification—which we may perhaps call Firmness,—is an indispensable auxiliary to Wisdom. But the gusts of impulse that the varying occasions of life arouse sometimes take effect so rapidly that the resolution to which they run counter is not actually recalled at the time: and in this case the self-control or firmness required to prevent unreasonable action seems to be not

¹ I have already adverted to the difference between ancient and modern thought in this respect. Cf. *ante*, B. I. c. v, § 1, p. 59, note.

attainable at will, when it is most wanted. We can, however, cultivate this important habit by graving our resolves deeper in the moments of deliberation that continually intervene among the moments of impulsive action.

§ 3. In examining the functions of Wisdom, other subordinate excellences come into view, which are partly included in our ideal conception of Wisdom, and partly auxiliary or supplementary. Some of these, however, no one would exactly call virtues: such as Sagacity in selecting the really important points amid a crowd of others, Acuteness in seeing aids or obstacles that lie somewhat hidden, Ingenuity in devising subtle or complicated means to our ends, and other cognate qualities more or less vaguely defined and named. We cannot be acute, or ingenious, or sagacious when we please, though we may become more so by practice. The same may be said of Caution, so far as Caution implies taking into due account *material* circumstances unfavourable to our wishes and aims: for by no effort of will can we certainly see what circumstances are material; we can only look steadily and comprehensively. The term 'Caution,' however, may also be legitimately applied to a species of Self-control which we shall properly regard as a Virtue: viz. the tendency to deliberate whenever and so long as deliberation is judged to be required, even though powerful impulses urge us to immediate action¹.

And, in antithesis to Caution, we may notice as another minor virtue the quality called Decision, so far as we mean by Decision the habit of resisting an irrational impulse to which men are liable, of continuing to some extent in the deliberative attitude when they know that deliberation is no longer expedient, and that they ought to be acting. 'Decision,' however,

¹ It may be observed that there is another meaning again in which the term 'Caution' is sometimes used. Since of the various means which we may use to gain any end, some are more and some less certain; and some are dangerous—that is, involve a chance of consequences either antagonistic to our pursuit, or on different grounds to be avoided—while others are free from such danger; 'Caution' is often used to denote the temper of mind which inclines to the more certain and less dangerous means. In this sense, in so far as the chance in each case of winning the end, and the value of the end as compared with other ends, and as weighed against the detriment which its pursuit may entail, can be precisely estimated, the limits of the duty of Caution may obviously be determined without difficulty.

is often applied (like 'Caution') to denote solely or chiefly a merely intellectual excellence; viz. the tendency to judge rightly as to the time for closing deliberation.

I conclude then that so far as such qualities as those which I have distinguished as Caution, and Decision, are recognized as Virtues and not merely as intellectual excellences, it is because they are, in fact, species of Self-control; i.e. because they involve voluntary adoption of and adhesion to rational judgments as to conduct, in spite of certain irrational motives prompting in an opposite direction. Now it may seem at first sight that if we suppose perfect correctness of judgment combined with perfect self-control, the result will be a perfect performance of duty in all departments; and the realization of perfect Virtue, except so far as this involves the presence of certain special emotions not to be commanded at will¹. And no doubt a perfectly wise and self-controlled man cannot be conceived as breaking or neglecting any moral rule. But it is important to observe that even sincere and single-minded efforts to realize what we see to be right may vary in intensity, and that therefore the tendency to manifest a high degree of intensity in such efforts is properly praised as Energy, if the quality be purely volitional; or under some such name as Zeal or Moral Ardour, if the volitional energy be referred to intensity of emotion, and yet not connected with any emotion more special than the general love of what is Right or Good.

NOTE. It is to be observed that in the discussions of this chapter the question at issue between Intuitional and Utilitarian Ethics is not yet reached. For, granting that we can elicit by reflection clear rules of duty under the heads of Wisdom, Caution and Decision, the rules are obviously not independent; they presuppose an intellectual judgment otherwise obtained, or capable of being obtained, as to what is right or expedient to do.

¹ See p. 223, and § 2 of the next chapter.

CHAPTER IV.

BENEVOLENCE.

§ 1. WE have seen that the virtue of Practical Wisdom comprehends all others, so far as virtuous conduct in each department necessarily results from a clear knowledge and choice of the true ultimate end or ends of action, and of the best means to the attainment of such end or ends¹. From this point of view, we may consider the names of the special virtues as denoting special departments of this knowledge; which it is now our business to examine more closely.

When, however, we contemplate these, we discern that there are other virtues, which, in different ways, may be regarded as no less comprehensive than Wisdom. Especially in modern times, since the revival of independent ethical speculation, there have always been thinkers who have maintained, in some form, the view that Benevolence is a supreme and architectonic virtue, comprehending and summing up all the others, and fitted to regulate them and determine their proper limits and mutual relations². This widely supported claim to supremacy seems an adequate reason for giving to Benevolence the first place after Wisdom, in our examination of the commonly received maxims of Duty and Virtue.

¹ The qualifications which this proposition requires have been already noticed, and will be further illustrated as we proceed.

² The phase of this view most current at present would seem to be Utilitarianism, the principles and method of which will be more fully discussed hereafter: but in some form or degree it has been held by many whose affinities are rather with the Intuitional school.

The general maxim of Benevolence would be commonly said to be, "that we ought to love all our fellow-men," or "all our fellow-creatures:" but, as we have already seen, there is some doubt among moralists as to the precise meaning of the term "love," in this connexion: since, according to Kant and others, what is morally prescribed as the Duty of Benevolence is not strictly the affection of love or kindness, so far as this contains an emotional element, but only the determination of the will to seek the good or happiness of others. And I agree that it cannot be a strict duty to feel an emotion, so far as it is not directly within the power of the Will to produce it at any given time. Still (as I have said) it seems to me that this emotional element is included in our common notion of Charity or Philanthropy, regarded as a Virtue: and I think it paradoxical¹ to deny that it raises the mere beneficent disposition of the will to a higher degree of excellence, and renders its effects better. If this be so, it will be a duty to cultivate the affection so far as it is possible to do so: and indeed this would seem (no less than the permanent disposition to do good) to be a normal effect of repeated beneficent resolves and actions: since, as has often been observed, a benefit tends to excite love in the agent towards the recipient of the benefit, no less than in the recipient towards the agent. It must be admitted, however, that this effect is less certain than the production of the benevolent disposition; and that some men are naturally so unattractive to others that the latter⁴ can feel no affection, though they may entertain benevolent dispositions, towards the former. At any rate, it would seem to be a duty generally, and till we find the effort fruitless, to cultivate kind affections towards those whom we ought to benefit; not only by doing kind actions, but by placing ourselves under any natural influences which experience shews to have a tendency to produce affection.

But we have still to ascertain more particularly the nature of the actions in which this affection or disposition of will is shewn. They are described popularly as 'doing good.' Now we have before² noticed that the notion 'good,' in ordinary thought, includes, undistinguished and therefore unharmonized,

¹ See note at end of chapter.

² Cf. B. I. c. vii, ix.

the different conceptions that men form of the ultimate end of rational action. It follows that there is a corresponding ambiguity in the phrase 'doing good:' since, though many would unhesitatingly take it to mean the promotion of Happiness, there are others who, holding that Perfection and not Happiness is the true ultimate Good, consistently maintain that the real way to 'do good' to people is to increase their virtue or aid their progress towards Perfection. There are, however, even among anti-Epicurean moralists, some—such as Kant—who take an opposite view, and argue that my neighbour's Virtue or Perfection cannot be an end to me, because it depends upon the free exercise of his own volition, which I cannot help or hinder. But on the same grounds it might equally well be argued that I cannot *cultivate* Virtue in myself, but only practise it from moment to moment: whereas even Kant does not deny that we can cultivate virtuous dispositions in ourselves, and that in other ways than by the performance of virtuous acts: and Common Sense always assumes this to be possible and prescribes it as a duty. And surely it is equally undeniable that we can cultivate virtue in others: and indeed such cultivation is clearly the object not only of education, but of a large part of social action, especially of our expression of praise and blame. And if Virtue is an ultimate end for ourselves, to be sought for its own sake, benevolence must lead us to do what is possible to obtain it for our neighbour. And indeed we see that in the case of intense individual affection, the friend or lover generally longs that the beloved should be excellent and admirable as well as happy: perhaps, however, this is because love involves preference, and the lover desires that the beloved should be really worthy of preference as well as actually preferred by him, as otherwise there is a conflict between Love and Reason.

On the whole then, I do not find, in the common view of what Benevolence bids us promote for others, any clear selection indicated between the different and possibly conflicting elements of Good as commonly conceived. But we may say, I think, that the promotion of Happiness is practically the chief part of what Common Sense considers to be prescribed as the external duty of Benevolence: and for clearness' sake we will confine

our attention to this in the remainder of the discussion¹. It should be observed that by happiness we are not to understand simply the gratification of the actual desires of others, for men too often desire what would tend to their unhappiness in the long run: but the greatest possible amount of pleasure or satisfaction for them on the whole—in short, such happiness as was taken to be the rational end for each individual in the system of Egoistic Hedonism. It is this that Rational Benevolence bids us provide for others; and if one who loves is led from affectionate sympathy with the longings of the beloved to gratify those longings believing that the gratification will be attended with an overplus of painful consequences, we commonly say that such affection is weak and foolish.

§ 2. It remains to ask towards whom this disposition or affection is to be maintained, and to what extent. And, firstly, it is not quite clear whether we owe benevolence to men alone, or to other animals also. That is, there is a general agreement that we ought to treat all animals with kindness, so far as to avoid causing them unnecessary pain; but it is questioned whether this is directly due to sentient beings as such, or merely prescribed as a means of cultivating kindly dispositions towards men. Intuitional moralists of repute have maintained this latter view: I think, however, that Common Sense is disposed to regard this as a hard-hearted paradox, and to hold with Bentham that the pain of animals is *per se* to be avoided. Passing to consider how our benevolence ought to be distributed among our fellow-men, we may conveniently make clear the Intuitional view by contrasting it with that of Utilitarianism. For Utilitarianism is sometimes said to resolve all virtue into universal and impartial Benevolence: it does not, however, prescribe that we should love all men equally, but that we should aim at Happiness generally as our ultimate end, and so consider the happiness of any one individual as equally important with the equal happiness of any other, as an element of this total; and should distribute our kindness so as

¹ A further reason for so doing will appear in the sequel; when we come to survey the general relation of Virtue to Happiness, as the result of that detailed examination of the particular virtues which forms the main subject of the present Book. Cf. *post*, c. xiv.

to make this total as great as possible, in whatever way this result may be attained. Practically of course the distribution of any individual's services will, even on this view, be unequal: as each man will obviously promote the general happiness best by rendering services to a limited number, and to some more than others: but the inequality, on the Utilitarian theory, is secondary and derivative. Common Sense, however, seems rather to regard it as immediately certain without any such deduction that we owe special dues of kindness to those who stand in special relations to us. The question then is, on what principles, when any case of doubt or apparent conflict of duties arises, we are to determine the nature and extent of the special claims to affection and kind services which arise out of these particular relations of human beings. Are problems of this kind to be solved by considering which course of conduct is on the whole most conducive to the general happiness, or can we find independent and self-evident principles sufficiently clear and precise to furnish practical guidance in such cases? The different answers given to this fundamental question will obviously constitute the main difference between the Intuitionist and Utilitarian methods; so far as the 'good' which the benevolent man desires and seeks to confer on others is understood to be Happiness.

When, however, we come to investigate this question we are met with a difficulty in the arrangement of the subject, which, like most difficulties of classification, deserves attentive consideration, as it depends upon important characteristics of the matter that has to be arranged. In a narrower sense of the term, Benevolence is not unfrequently distinguished from—and even contrasted with—Justice; we may of course exercise both towards the same persons, but we commonly assume that the special function of Benevolence begins where Justice ends; and it is rather with this special function that we are concerned in considering claims to affection, and to kind services normally prompted by affection. At the same time, if we consider these services as strictly due to persons in certain relations, the moral notion under which these duties are presented to us is not easily distinguishable from that of Justice; while yet these duties can hardly be withdrawn from the sphere of

Benevolence in the narrowest sense. It is sometimes given as a distinction between Justice and Benevolence, that the services which Justice prescribes can be claimed as a right by their recipient, while Benevolence is essentially unconstrained: but we certainly think (*e.g.*) that parents have a right to filial affection and to the services that naturally spring from it. It is further said that the duties of Affection are essentially indefinite, while those we classify under the head of Justice are precisely defined: and no doubt this is partly true. We not only find it hard to say exactly how much a son owes his parents, but we are even reluctant¹ to investigate this: we do not think that he ought to ask for a precise measure of his duty, in order that he may do just so much and no more; while a great part of Justice consists in the observance of stated agreements and precise rules. At the same time it is difficult to maintain this distinction as a ground of classification; for the duties of Affection are admittedly liable to come into competition with each other, and with other duties; and when this apparent conflict of duties occurs, we manifestly need as precise a definition as possible of the conflicting obligations, in order to make a reasonable choice among the alternatives of conduct presented to us. Accordingly in the following chapter (§ 2) I shall shew how this competition of claims renders our common notion of Justice applicable to these no less than to other duties: meanwhile, it seems proper to treat here separately of all duties that arise out of relations where affection normally exists, and where it ought to be cultivated, and where its absence is deplored if not blamed. For all are agreed that there are such duties, the non-performance of which is a ground for censure, beyond the obligations imposed by law, or arising out of specific contract, which will come under a different head.

Beyond these duties, again, there seems to be a region of performance where the services rendered cannot properly be claimed as of debt, and blame is not felt to be due for non-performance: and with regard to this region, too,—which

¹ This reluctance, however, seems largely due to the fact that this precise measure of duty is most frequently demanded when the issue lies between Duty and Self-interest.

clearly belongs to Benevolence as contrasted with Justice—there is some difficulty in stating the view of Common Sense morality. There are two questions to be considered. We have to ask, firstly, whether services rendered from affection, over and above what strict Duty is thought to require, are to be deemed Virtuous; and secondly, whether the affection itself is to be considered worthy of admiration as a moral excellence, and therefore a mental condition that we should strive to attain. I think that Common Sense clearly regards as virtuous the disposition to render substantial positive services to men at large, and promote their well-being,—whether such a disposition springs out of natural kindliness of feeling towards human beings generally, or whether it is merely the result of moral effort and resolve—provided it is accompanied by an adequate degree of intellectual enlightenment¹. And the same may be said of the less comprehensive affection that impels men to promote the well-being of the community of which they are members; and again of the affection that normally tends to accompany the recognition of rightful rule or leadership in others. In some ages and countries Patriotism and Loyalty have been regarded as almost supreme among the virtues; and even now Common Sense gives them a high place.

But when we pass to more restricted, and, ordinarily more intense, affections, such as those which we feel for relations and friends, it becomes more difficult to determine whether they are to be considered as moral excellences and cultivated as such.

First, to avoid confusion, we must remark that Love is not merely a desire to do good to the object beloved, although it always involves such a desire. It is primarily a pleasurable emotion, which seems to depend upon a certain sense of union

¹ It must be admitted that the more the benevolent impulse is combined with the habit of considering the complex consequences of different courses of action that may be presented as alternatives, and comparing the amounts of happiness to others respectively resulting from them, the more good, *ceteris paribus*, is likely to be caused by it on the whole. And so far as there seems to be a certain natural incompatibility between this habit of calculation and comparison and the spontaneous fervour of kindly impulse, Common Sense is somewhat puzzled which to prefer; and takes refuge in an ideal that transcends this incompatibility and includes the two.

with another person, and it includes, besides the benevolent impulse, a desire of the society of the beloved: and this element may predominate over the former, and even conflict with it, so that the true interests of the beloved may be sacrificed. In this case we call the affection selfish, and do not praise it at all, but rather blame. If now we ask whether intense Love for an individual, considered merely as a benevolent impulse, is in itself a moral excellence, it is difficult to extract a very definite answer from Common Sense: but I think it inclines on the whole to the negative. We are no doubt generally inclined to admire any kind of conspicuously 'altruistic' conduct and any form of intense love, however restricted in its scope; yet it hardly seems that the susceptibility to such individualized benevolent emotions is exactly regarded as an essential element of moral Perfection, which we ought to strive after and cultivate like other moral excellences; we seem, in fact, to doubt whether such effort is desirable in this case, at least beyond the point up to which such affection is thought to be required for the performance of recognized duties. Again, we think it natural and desirable that—as generally speaking each person feels strong affection for only a few individuals,—in his efforts to promote directly the well-being of others he should, to a great extent, follow the promptings of such restricted affection: but we are hardly prepared to recommend that he should render services to special individuals beyond what he is bound to render, and such as are the natural expression of an eager and overflowing affection, without having any such affection to express: although, as was before said, in certain intimate relations we do not approve of the limits of duty being too exactly measured.

On the whole, then, I conclude that—while we praise and admire enthusiastic Benevolence and Patriotism, and are touched and charmed by the spontaneous lavish outflow of Gratitude, Friendship, and the domestic affections—still what chiefly concerns us as moralists, under the present head, is the ascertainment of the right rules of distribution of services and kind acts, in so far as we consider the rendering of these to be morally obligatory. For provided a man fulfils these duties (and observes the other recognized rules of morality) Common Sense is not

prepared to say how far it is right or good that he should sacrifice any other noble and worthy aim—such as the cultivation of knowledge or any of the fine arts—to the claims of philanthropy or personal affection: there seem to be no generally accepted “intuitional” principles for determining such a choice of alternatives¹.

§ 3. What then are the duties that we owe to our fellow-men—so far as they do not seem to come under the head of Justice more properly than Benevolence? Perhaps the mere enumeration of them is not difficult. We should all agree that each of us is bound to shew kindness to his parents and spouse and children, and to other kinsmen in a less degree: and to those who have rendered services to him and any others whom he may have admitted to his intimacy and called friends: and to neighbours and to fellow-countrymen more than others: and perhaps we may say to those of our own race more than to black or yellow men, and generally to human beings in proportion to their affinity to ourselves. And to our country as a corporate whole we believe ourselves to owe the greatest sacrifices when occasion calls (but in a lower stage of civilization this debt is thought to be due rather to one's king or chief): and a similar obligation seems to be recognized, though less definitely and in a less degree, as regards minor corporations of which we are members. And to all men with whom we may be brought into relation we are held to owe slight services, and such as may be rendered without inconvenience: but those who are in distress or urgent need have a claim on us for special kindness. These are generally recognized claims: but we find considerable difficulty and divergence, when we attempt to determine more precisely their extent and relative obligation: and the divergence becomes indefinitely greater when we compare the customs and common opinions now existing among ourselves in respect of such claims, with those of other ages and countries. For example, in earlier ages of society a peculiar sacredness was attached to the tie of hospitality, and claims arising out of it were considered

¹ This question will be further discussed in the concluding chapter of this Book (ch. xiv.).

peculiarly stringent: but this has changed as hospitality in the progress of civilization has become a luxury rather than a necessary, and we do not think that we owe much to a man because we have asked him to dinner. Or again we may take an instance where the alteration is perhaps actually going on—the claims of kindred in respect of bequest. We should now commonly think that a man ought usually to leave his property to his children: but that if he has no children we think he may do what he likes with it, unless any of his brothers or sisters are in poverty, in which case compassion seems to blend with and invigorate the evanescent claim of consanguinity. But in an age not long past a childless man was held to be morally bound to leave his money to his collateral relatives: and thus we are naturally led to conjecture that in the not distant future, any similar obligation to children—unless they are in want or unless their education is not completed—may have vanished out of men's minds. A similar change might be traced in the commonly recognised duty of children to parents.

It may however be urged that this variation of custom is no obstacle to the definition of duty, because we may lay down that the customs of any society ought to be obeyed so long as they are established, just as the laws ought, although both customs and laws may be changed from time to time. And no doubt it is generally expedient to conform to established customs: still, on reflection, we see that it cannot be laid down as an absolute duty. For the cases of Custom and Law are not similar: as in every progressive community there is a regular and settled mode of abrogating laws that are found bad: but customs cannot be thus formally abolished, and we only get rid of them through the refusal of private individuals to obey them: and therefore it must be sometimes right to do this, if some customs are vexatious and pernicious, as we frequently judge those of antique and alien communities to be. And if we say that customs should generally be obeyed, but that they may be disobeyed when they reach a certain degree of inexpediency, our method seems to resolve itself into Utilitarianism: for we cannot reasonably rest the general obligation upon one principle, and determine its limits and exceptions by another. If the duties above enumerated can be referred to independent and

self-evident principles, the limits of each must be implicitly given in the intuition that reveals the principle.

§ 4. In order then to ascertain how far we possess such principles, let us examine in more detail what Common Sense seems to affirm in respect of these duties.

They seem to range themselves under four heads. There are (1) duties arising out of comparatively permanent relationships not voluntarily chosen, such as Kindred and in most cases Citizenship and Neighbourhood: (2) those of similar relationships voluntarily contracted, such as Friendship: (3) those that spring from special services received, or Duties of Gratitude: and (4) those that seem due to special need, or Duties of Pity. This classification is, I think, convenient for discussion; but I cannot profess that it clearly and completely avoids cross divisions; since, for example, the principle of Gratitude is often appealed to as supplying the *rationale* for the duties owed by children to parents. ¹ Here, however, we come upon a material disagreement and difficulty in determining the maxim of this species of duty. It would be agreed that children owe to their parents respect and kindness generally, and assistance in case of infirmity or any special need: but it seems doubtful how far this is held by Common Sense to be due on account of the relationship alone, or on account of services rendered during infancy, and how far it is due to cruel or neglectful parents. Most perhaps would say, here and in other cases, that mere nearness of blood constituted a certain claim: but they would find it hard to agree upon its exact force¹.

But, apart from this, there seems great difference of opinion as to what is due from children to parents who have performed their duty; as, for example, how far obedience is due from a child who is no longer in its parents' guardianship or dependent on them for support:—whether (*e.g.*) a son or a daughter is bound not to oppose a parent's wishes in marrying or choosing a profession. Practically we find that parental control is greater in the case of persons who can enrich their children by

¹ It may be said that a child owes gratitude to the authors of its existence. But life alone, apart from any provision for making life happy, seems a boon of doubtful value, and one that scarcely excites gratitude when it was not conferred from any regard for the recipient.

testament: still we can hardly take this into consideration in determining the ideal of filial duty: for to this, whatever it may be, the child is thought to be absolutely bound, and not as a *quidproquo* in anticipation of future benefits: and many would hold that a parent had no moral right to disinherit a child, except as a penalty for a transgression of duty.

And this leads to what we may conveniently examine next, the duty of parents to children. This too we might partly classify under a different head, viz that of duties arising out of special needs: for no doubt children are naturally objects of compassion, on account of their helplessness, to others besides their parents. But on the latter they have a claim of a different kind, springing from the universally recognized duty of not causing pain or any harm to other human beings, directly or indirectly, except in the way of deserved punishment: for the parent, being the cause of the child's existing in a helpless condition, would be indirectly the cause of the suffering and death that would result to it if neglected. Still this does not seem an adequate explanation of parental duty, as recognized by Common Sense. For we commonly blame a parent who leaves his children entirely to the care of others, even if he makes ample provision for their being nourished and trained up to the time at which they can support themselves by their own labour. We think that he owes them affection (as far as this can be said to be a duty) and the tender and watchful care that naturally springs from affection: and, if he can afford it, somewhat more than the necessary minimum of food, clothing, and education. Still it does not seem clear how far beyond this he is bound to go. It is easy to say broadly that he ought to promote his children's happiness by all means in his power: and no doubt it is natural for a good parent to find his own best happiness in his children's, and we are disposed to blame any one who markedly prefers his own interest to theirs: still it seems unreasonable that he should purchase a small increase of their happiness by a great sacrifice of his own: and moreover there are other worthy and noble ends which may (and do) come into competition with this. To take instances of actual occurrence: one parent is led to give up some important and valuable work, which perhaps no one else can or will do, in

order to leave his children a little more wealth: another brings them to the verge of starvation in order to perfect an invention or prosecute scientific researches. We seem to condemn either extreme: yet what clear and accepted principle can be stated for determining the true mean?

Again, as we have seen, some think that a parent has no right to bequeath his inheritance away from his children, unless they have been undutiful: and in some states this is even forbidden by law. Others, however, hold that children as such have no claims to their parents' wealth: but only if there is a tacit understanding that they will succeed to it, or, at any rate, if they have been reared in such habits of life and social relations as will render it difficult and painful for them to live without inherited wealth.

It would be tedious to go in detail through all the degrees of consanguinity, as it is clear that our conception of the mutual duties of kinsmen becomes vaguer as the kinship becomes more remote. Among children of the same parents, brought up together, affection of more or less strength grows up so naturally and commonly, that we regard those who feel no affection for their brothers and sisters with a certain aversion and moral contempt, as somewhat inhuman: and we think that in any case the services and kind acts which naturally spring from affection ought to be rendered to some extent; but the extent seems quite undefined. And even towards remoter kinsmen we think that a certain flow of kindly feeling will attend the representation of consanguinity in men of good dispositions. Some indeed still think that cousins have a moral right to a man's inheritance in default of nearer heirs, and to assistance in any need: but it seems equally common to hold that they can at most claim to be selected *ceteris paribus* as the recipients of bounty, and that an unpromising cousin should not be preferred to a promising stranger.

§ 5. I have placed Neighbourhood along with Kindred among the relations out of which a certain claim for mutual services is thought to spring. However, no one perhaps would say that mere local juxtaposition is in itself a ground of duties: it seems rather that neighbours naturally feel more sympathy with one another than with strangers, as the tie of common

humanity is strengthened even by such conjunction and mutual association as mere neighbourhood (without cooperation or friendship) may involve, and a man in whom this effect is not produced is thought somewhat inhuman. And so in large towns where this mutual sympathy does not so naturally grow up (for all the townsmen are in a sense neighbours, and one cannot easily sympathize with each individual in a multitude), the tie of neighbourhood is felt to be relaxed, and neighbour only claims from neighbour, as the nearest man, what one man may claim from another. For there are some services, slight in ordinary times but greater in the case of exceptional need, which any man is thought to have a right to ask from any other: so that a comparatively trifling circumstance may easily give a special direction to this general claim, and make it seem reasonable that the service should be asked from one person rather than another. Thus any degree of kinship seems to have this effect (since the representation of this tends to produce a feeling of union and consequent sympathy), and so even the fact of belonging to the same province, as creating a slight probability of community of origin; and again similarities of various kinds, as one sympathizes more easily with one's like, and so persons naturally seek aid in distress from those of the same age, or sex, or rank, or profession. The duty of neighbourhood seems therefore only a particular application of the duty of general benevolence or humanity. And the claim of fellow-countrymen is of the same kind: that is, if they are taken as individuals; for one's relation to one's country as a whole is thought to be of a different kind, and to involve much more stringent obligations.

Still the duties of Patriotism are difficult to formulate. For the mere obedience to the laws of a country which morality requires from all its inhabitants seems to come under another head: and aliens are equally bound to this. And in the case of most social functions which men undertake, patriotism is at least not a prominent nor indispensable motive: for they undertake them primarily for the sake of payment; and having undertaken them, are bound by Justice and Good Faith to perform them adequately. However, if any of the functions of Government are unpaid, we consider that men exhibit patriotism

in performing them: for though it is plausible to say that they get their payment in social distinction, still on reflection this view does not appear to be quite appropriate; since social distinction is intended to express feelings of honour and respect, and we cannot properly render these as part of a bargain, but only as a tribute paid to virtue or excellence of some kind. But how far any individual is bound to undertake such functions is not quite clear: and the question seems generally decided by considerations of expediency,—except in so far as duties of this kind devolve, legally or constitutionally, upon all the citizens in a free country, as is ordinarily the case to some extent. Among these the duty of fighting the national enemies is prominent in many countries: and even where this function has become a salaried and voluntarily adopted profession, it is often felt to be in a special sense the ‘service of one’s country,’ and we think it at least desirable and best that it should be performed with feelings of patriotism: as we find it somewhat degrading and repulsive that a man should slaughter his fellow-men for hire. And in great crises of national existence the affection of Patriotism is naturally intensified: and even in ordinary times we praise a man who renders services to his country over and above the common duties of citizenship. But whether a citizen is at any time morally bound to more than certain legally or constitutionally determined duties, does not seem to be clear: nor, again, is there general agreement on the question whether by voluntary expatriation¹ he can rightfully relieve himself of all moral obligations to the community in which he was born.

Nor, finally, does there seem to be any *consensus* as to what each man owes to his fellow-men, as such. The Utilitarian doctrine, as we have seen, is that each man ought to consider the happiness of any other as *theoretically* of equal

¹ In 1868 it was affirmed, in an Act passed by the Congress of the United States, that “the right of expatriation is a natural and inherent right of all people.” I do not know how far this would be taken to imply that a man has a moral right to leave his country whenever he finds it convenient—provided no claims except those of Patriotism retain him there. But if it was intended to imply this, I think the statement would not be accepted in Europe without important limitations: though I cannot state any generally accepted principle from which such limitations could be clearly deduced.

importance with his own, and only of less importance *practically*, in so far as he is better able to realize the latter. And it seems to me difficult to say decidedly that this is *not* the principle of general Benevolence, as recognized by the common sense of mankind. But it must be admitted that there is also current a lower and narrower estimate of the services that we are held to be strictly bound to render to our fellow-men generally. This lower view seems to recognize (1)—as was before noticed—a negative duty to abstain from causing pain or harm to any of our fellow-men, except in the way of deserved punishment; to which we may add, as an immediate corollary, the duty of making reparation for any harm that we may have done them¹; and (2) a positive duty to render, when occasion offers, such services as require either no sacrifice on our part, or at least one very much less in importance than the service rendered. Further, a general obligation of being ‘useful to society’ by some kind of systematic work is vaguely recognized; rich persons who are manifest drones incur some degree of censure from the majority of thoughtful persons. Beyond this somewhat indefinite limit of Duty extends the Virtue of Benevolence without limit: for excess is not thought to be possible in doing good to others, nor in the disposition to do it, unless it leads us to neglect definite duties.

Under the notion of Benevolence as just defined, the minor rules of Gentleness, Politeness, Courtesy, &c. may be brought, in so far as they prescribe the expression of general goodwill and abstinence from anything that may cause pain to others in conversation and social demeanour. There is, however, an important part of Politeness which it may be well to notice and discuss separately; the duty, namely, of shewing marks of Reverence to those to whom they are properly due.

Reverence we may define as the feeling which accompanies the recognition of Superiority or Worth in others. It does not

¹ How far we are bound to make reparation when the harm is involuntary, and such as could not have been prevented by ordinary care on our part, is not clear: but it will be convenient to defer the consideration of this till the next chapter (§ 5): as the whole of this department of duty is more commonly placed under the head of Justice.

seem to be necessarily in itself benevolent, though often accompanied by some degree of love. But its ethical characteristics seem analogous to those of benevolent affection, in so far as, while it is not a feeling directly under the control of the will, we yet expect it under certain circumstances and morally dislike its absence, and perhaps commonly consider the expression of it to be sometimes a duty, even when the feeling itself is absent.

Still, as to this latter duty of expressing reverence, there seems to be great divergence of opinion. For the feeling seems to be naturally excited by all kinds of superiority,—not merely moral and intellectual excellences, but also superiorities of rank and position: and indeed in the common behaviour of men it is to the latter that it is more regularly and formally rendered. And yet, again, it is commonly said that Reverence is more properly due to the former, as being more real and intrinsic superiorities: and many think that to shew any reverence to men of rank and position rather than to others is servile and degrading: and some even dislike the marks of respect which in most countries are exacted by official superiors from their subordinates, saying that obedience legally defined is all that is properly owed in this relation.

A more serious difficulty of a somewhat similar kind arises when we consider how far it is a duty to cultivate the affection of Loyalty: meaning by this term—which is used in various senses—the affection that is normally felt by a well-disposed servant or official subordinate towards a good master or official superior. On the one hand it is widely thought that the duties of obedience which belong to these relations will be better performed if affection enters into the motive, no less than the duties of the family relations: but in the former case it seems to be a tenable view that the habits of orderliness and good faith—ungrudging obedience to law and ungrudging fulfilment of contract—will ordinarily suffice, without personal affection; and, on the other hand, a disposition to obey superiors, beyond the limits of their legal or contractual rights to issue commands, may easily be mischievous in its effects, if the superiors are ill-disposed. In the case of a wise and good superior it is,

indeed, clearly advantageous that inferiors should be disposed to obey beyond these limits; but it is not therefore clear that this disposition is one which it should be made a duty to cultivate beyond the degree in which it results spontaneously from a sense of the superior's goodness and wisdom. Nor do I think that any decided enunciation of duty on this point can be extracted from Common Sense.

§ 6. We have next to consider the duties of Affection that arise out of relationships voluntarily assumed. Of these the most important is the Conjugal Relation. And here we may begin by asking whether it be the duty of human beings generally to enter into this relation. It is no doubt normal to do so, and most persons are prompted to it by strong desires: but in so far as it can be said to be prescribed by Common Sense, it does not seem an independent duty, but derivative from and subordinate to the general maxims of Prudence and Benevolence¹. And in all modern civilized societies, law and custom leave the conjugal union perfectly optional: but the conditions under which it may be formed, and to a certain extent the mutual rights and duties arising out of it, are carefully laid down by law; and it is widely thought that this department of law more than others ought to be governed by independent moral principles, and to protect, as it were, by an outer barrier, the kind of relation which morality prescribes. If we ask what these principles are, Common Sense—in modern European communities—seems to answer that the marriage union ought to be (1) exclusively monogamic, (2) at least designed to be permanent, and (3) not within certain degrees of consanguinity. I do not, however, think that any of these propositions can on reflection be maintained to be self-evident. Even against incest we seem to have rather an intense sentiment than a clear intuition; and it is generally recognized that the prohibition of all but monogamic unions can only be rationally maintained on utilitarian

¹ I raise this question, because if the rule of 'living according to Nature' were really adopted as a first principle, in any ordinary meaning of the term 'nature,' it would certainly seem to be the duty of all normal human beings to enter into conjugal relations: but just this instance seems to shew that the principle is not accepted by Common Sense. See Book I. ch. vi. § 2.

grounds¹. As regards the permanence of the marriage-contract all would no doubt agree that fidelity is admirable in all affections, and especially in so close and intimate a relation as the conjugal: but we cannot tell *à priori* how far it is possible to prevent decay of love in all cases: and it is certainly not self-evident that the conjugal relation ought to be maintained when love has ceased; nor that if the parties have separated by mutual consent they ought to be prohibited from forming fresh unions. In so far as we are convinced of the rightness of this regulation, it is always, I think, from a consideration of the generally mischievous consequences that would ensue if it were relaxed.

Further, in considering the evils on the opposite side we are led to see that there is no little difference of opinion among moral persons as to the kind of feeling which is morally indispensable to this relation. For some would say that marriage without intense and exclusive affection is degrading even though sanctioned by law: while others would consider this a mere matter of taste, or at least of prudence, provided there was no mutual deception: and between these two views we might insert several different shades of opinion.

Nor, again, is there agreement as to the external duties arising out of the relationship. For all would lay down conjugal fidelity, and mutual assistance (according to the customary division of labour between men and women—unless this should be modified by mutual agreement). But beyond this we find divergence: for some state that “the marriage contract binds each party, whenever individual gratification is concerned, to prefer the happiness of the other party to its own:” while others would say that this degree of unselfishness is certainly admirable, but as a mere matter of duty it is

¹ The moral necessity of prohibiting polygamy is sometimes put forward as an immediate inference from the equality of the numbers of the two sexes. This argument, however, seems to require the assumption that all men and women ought to marry: but this scarcely any one will expressly affirm: and actually considerable numbers remain unmarried, and there is no reason to believe that in countries where polygamy is allowed, paucity of supply has ever made it practically difficult for any man to find a mate.

² Cf. Wayland, *Elements of Moral Science*, Bk. II. P. 2, class 2, § 2.

enough if each considers the other's happiness equally with his (or her) own. And as to the powers and liberties that ought to be allowed to the wife, and the obedience due from her to the husband—I need scarcely at the present time (1874) waste space in proving that there is no *consensus* of moral opinion.

§ 7. The conjugal relation is, in its origin, of free choice, but when it has once been formed, the duties of affection that arise out of it are commonly thought to be analogous to those arising out of relations of consanguinity. It therefore holds an intermediate position between these latter, and ordinary friendships, partnerships, and associations, which men are equally free to make and to dissolve. Now most associations that men form are for certain definite ends, determined by express contract or tacit understanding: accordingly the duty arising out of them is merely that of fidelity to such contract or understanding, which will be considered later under the heads of Justice and Good Faith. But this does not seem to be the case with what in a strict sense of the term are called Friendships¹: for although Friendship frequently arises among persons associated for other ends, still the relation is always conceived to have its end in itself, and to be formed primarily for the development of mutual affection between the friends, and the pleasure which attends this. Still, it is thought that when such an affection has once been formed it creates mutual duties which did not previously exist: we have therefore to enquire how far this is the case, and on what principles these can be determined.

Now here a new kind of difficulty has to be added to those which we have already found in attempting to formulate Common Sense. For we find some who say that, as it is essential to Friendship that the mutual kindly feeling, and the services springing from it, should be spontaneous and unforced, neither the one nor the other should be imposed as a duty; and, in short, that this department of life should be fenced from the intrusion of moral precepts, and left to the free play of natural instinct. And this doctrine all would perhaps admit to a certain

¹ I use the term here to imply a mutual affection more intense than the kindly feeling which a moral man desires to feel towards all persons with whom he is brought into continual social relations, through business or otherwise.

extent: as, indeed, we have accepted it with regard to all the deeper flow and finer expression of feeling even in the domestic relations: for it seemed pedantic and futile to prescribe rules for this, or even (though we naturally admire and praise any not ungraceful exhibition of intense and genuine affection) to delineate an ideal of excellence for all to aim at. Still, there seemed to be an important sphere of strict duty—however hard to define—in the relations of children to parents, &c., and even in the case of friendship it seems contrary to common sense to recognize no such sphere; as it not unfrequently occurs to us to judge that one friend has behaved wrongly to another, and to speak as if there were a clearly cognizable code of behaviour in such relations.

Perhaps, however, we may say that all clear cases of wrong conduct towards friends come under the general formula of breach of understanding. Friends not unfrequently make definite promises of service, but we need not consider these, as their violation is prohibited by a different and clearer moral rule. But further, as all love is understood to include¹ a desire for the happiness of its object, the profession of friendship seems to bind one to seek this happiness to an extent proportionate to such profession. Now common benevolence (cf. *ante*, § 5) prescribes at least that we should render to other men such services as we can render without any sacrifice, or with a sacrifice so trifling as to be quite out of proportion to the service rendered. And since the profession of friendship—though the term is used to include affections of various degree—must imply a greater interest in one's friend's happiness than in that of men in general, it must announce a willingness to make more or less considerable sacrifices for him, if occasion offers. If then we decline to make such sacrifices, we do wrong by failing to fulfil natural and legitimate expectations. So far there seems no source of difficulty except the indefiniteness inevitably arising from the wide range of meanings covered by the term Friendship. But further questions arise in consequence of the changes of feeling to which human nature is liable: first, whether it is our duty to resist such changes as

¹ It was before observed that this is only one—and not always the most prominent—element of the whole emotional state which we call love.

much as we can; and secondly, whether if this effort fails, and love diminishes or departs, we ought still to maintain a disposition to render services corresponding to our past affection. And on these points there does not seem to be agreement among moral and refined persons. For, on the one hand, it is natural to us to admire fidelity in friendship and stability of affections, and we commonly regard these as most important excellences of character: and so it seems strange if we are not to aim at these as at all other excellences, as none more naturally stir us to imitation. And hence many would be prepared to lay down that we ought not to withdraw affection once given, unless the friend behaves ill: while some would say that even in this case we ought not to break the friendship unless the crime is very great. Yet, on the other hand, we feel that such affection as is produced by deliberate effort of will is but a poor substitute for that which springs spontaneously, and most refined persons would reject such a boon: while, again, to conceal the change of feeling seems insincere and hypocritical.

But as for services, a refined person would not accept such from a former friend who no longer loves him: unless in extreme need, when any kind of tie is, as it were, invigorated by the already strong claim which common humanity gives each man upon all others. Perhaps, therefore, there cannot be a duty to offer such services in any case, when the need is not extreme. Though this inference is not quite clear: for in relations of affection we often praise one party for offering what we rather blame the other for accepting. But it seems that delicate questions of this kind are more naturally referred to canons of good taste and refined feeling than of morality proper: or at least only included in the scope of morality in so far as we have a general duty to cultivate good taste and refinement of feeling, like other excellences.

On the whole, then, we may say that the chief difficulties in determining the moral obligations of friendship arise (1) from the indefiniteness of the tacit understanding implied in the relation, and (2) from the disagreement which we find as to the extent to which Fidelity is a positive duty. It may be observed that the latter difficulty is especially prominent in respect of

those intimacies between persons of different sex which precede and prepare the way for marriage.

§ 8. I pass now to the third head, Gratitude. It has been already observed that the obligation of children to parents is sometimes based upon this: and in other affectionate relationships it commonly blends with and much strengthens the claims that are thought to arise out of the relations themselves; though none of the duties that we have discussed seem referable entirely to gratitude. But where gratitude is due, the obligation is especially clear and simple. Indeed the duty of requiting benefits seems to be recognized wherever morality extends; and Intuitionists have justly pointed to this recognition as an instance of a truly universal intuition. Still, though the general force of the obligation is not open to doubt (except of the sweeping and abstract kind with which we have not here to deal), its nature and extent are by no means equally clear.

In the first place, it may be asked whether we are only bound to repay services, or whether we owe the special affection called Gratitude; which seems generally to combine kindly feeling and eagerness to requite with some sort of emotional recognition of superiority, as the giver of benefits is in a position of superiority to the receiver. On the one hand we seem to think that, in so far as any affection can possibly be a duty, kindly feeling towards benefactors must be such: and yet to persons of a certain temperament this feeling is often peculiarly hard to attain, owing to their dislike of the position of inferiority; and this again we consider a right feeling to a certain extent, and call it 'independence' or 'proper pride;' but this feeling and the effusion of gratitude do not easily mix, and the moralist finds it difficult to recommend a proper combination of the two. Perhaps it makes a great difference whether the service be lovingly done: as in this case it seems inhuman that there should be no response of affection: whereas if the benefit be coldly given, the mere recognition of the obligation and settled disposition to repay it seem to suffice. And 'independence' alone would prompt a man to repay the benefit in order to escape from the burden of obligation. But it seems doubtful whether in any case we are morally satisfied with this as the sole motive.

It is partly this impatience of obligation which makes a man desirous of giving as requital more than he has received; for otherwise his benefactor has still the superiority of having taken the initiative. But also the worthier motive of affection urges us in the same direction: and here, as in other affectionate services, we do not like too exact a measure of duty; a certain excess falling short of extravagance seems to be what we admire and praise. In so far, however, as conflict of claims makes it needful to be exact, we think perhaps that an equal return is what the duty of gratitude requires, or rather willingness to make such a return, if it be required, and if it is in our power to make it without neglecting prior claims. For we do not think it obligatory to requite services in all cases, even if it be in our power to do so, if the benefactor appear to be sufficiently supplied with the means of happiness: but if he either demand it or obviously stand in need of it, we think it ungrateful not to make an equal return. But when we try to define this notion of 'equal return', obscurity and divergence begin. For (apart from the difficulty of comparing different kinds of services where we cannot make repayment in kind) Equality has two distinct meanings, according as we consider the effort made by the benefactor, or the service rendered to the benefited. Now perhaps if either of these be great, the gratitude is naturally strong: for the apprehension of great earnestness in another to serve us tends to draw from us a proportionate response of affection: and any great pleasure or relief from pain naturally produces a corresponding emotion of thankfulness to the man who has voluntarily caused this, even though his effort may have been slight. And hence it has been suggested, that in proportioning the dues of gratitude we ought to take whichever of the two considerations will give the highest estimate. But this does not seem in accordance with Common Sense: for the benefit may be altogether unacceptable, and it is hard to bind us to repay in full every well-meant blundering effort to serve us; though we feel vaguely that some return should be made even for this. And though it is more plausible to say that we ought to requite an accepted service without weighing the amount of our benefactor's sacrifice, still when we take extreme cases the rule seems not to be valid: *e.g.* if a poor

man sees a rich one drowning and pulls him out of the water, we do not think that the latter is bound to give as a reward what he would have been willing to give for his life. Still, we should think him niggardly if he only gave his preserver half-a-crown: which might, however, be profuse repayment for the cost of the exertion. Something between the two seems to suit our moral taste: but I find no clear accepted principle upon which the amount can be decided.

The last claim to be considered is that of Special Need. This has been substantially stated already, in investigating the obligation of General Benevolence or Common Humanity. For it was said that we owe to all men such services as we can render by a sacrifice or effort small in comparison with the service: and hence, in proportion as the needs of other men present themselves as urgent, we recognize the duty of relieving them out of our superfluity. But I have thought it right to notice the duty separately, because we are commonly prompted to fulfil it by the specific emotion of Pity or Compassion. Here, again, there seems a doubt how far it is good to foster and encourage this emotion—as distinct from the practical habit of rendering prompt aid and succour in distress, whenever such succour is judged to be right. On the one hand, the emotional impulse tends to make the action of relieving need not only easier to the agent, but more graceful and pleasing: on the other hand, it is generally recognized that mistaken pity is more likely to lead us astray than—*e.g.*—mistaken gratitude: as it is more liable to interfere dangerously with the infliction of penalties required for the maintenance of social order, or with the operation of motives to industry and thrift, necessary for economic wellbeing.

And when—to guard against the last-mentioned danger—we try to define the external duty of relieving want, we find ourselves face to face with what is no mere problem of the closet, but a serious practical perplexity to most moral persons at the present day. For many ask whether it is not our duty to refrain from all superfluous indulgences, until we have removed the misery and want that exist around us, as far as they are removable by money. And in answering this question Common Sense seems to be inevitably led to a consideration of the

economic consequences of attempting—either by taxation and public expenditure, or by the voluntary gifts of private persons—to provide a sufficient income for all needy members of the community; and is thus gradually brought to substitute for the Intuitional method of dealing with problems of this kind a different procedure, having at least much affinity with the Utilitarian method¹.

In conclusion, then, we must admit that while we find a number of broad and more or less indefinite rules unhesitatingly laid down by Common Sense in this department of duty, it is difficult or impossible to extract from them, so far as they are commonly accepted, any clear and precise principles for determining the extent of the duty in any case. And yet, as we saw, such particular principles of distribution of the services to which good will prompts seem to be required for the perfection of practice no less than for theoretical completeness, in so far as the duties which we have been considering are liable to come into apparent conflict with each other and with other prescriptions of the moral code.

In reply it may perhaps be contended that if we are seeking exactness in the determination of duty, we have begun by examining the wrong notion: that, in short, we ought to have examined Justice rather than Benevolence. It may be admitted that we cannot find as much exactness as we sometimes practically need, by merely considering the common conceptions of the duties to which men are prompted by natural affections: but it may still be maintained that we shall at any rate find such exactness adequately provided for under the head of Justice. This contention I will proceed to examine in the next chapter.

NOTE. It should be borne in mind throughout the discussion carried on in this and the next six chapters that what we are primarily endeavouring to ascertain is not true morality but the morality of Common Sense: so that if any moral proposition is admitted to be paradoxical, the admission excludes it,—not as being necessarily false, but as being not what Common Sense holds

¹ See Book iv. ch. iii. § 3.

CHAPTER V.

JUSTICE.

§ 1. WE have seen that in delineating the outline of duty, as intuitively recognized, we have to attempt to give to common terms a definite and precise meaning. This process of definition always requires some reflection and care, and is sometimes one of considerable difficulty. But there is no case where the difficulty is greater, or the result more disputed, than when we try to define Justice.

Before making the attempt, it may be as well to remind the reader what it is that we have to do. We have not to enquire into the derivation of the notion of Justice, as we are not now studying the history of our ethical thought, but its actual condition. Nor can we profess to furnish a definition which will correspond to every part of the common usage of the term; for many persons are undoubtedly vague and loose in their application of current moral notions. But it is an assumption of the Intuitionist method¹ that the term 'justice' denotes a quality which it is ultimately desirable to realize in the conduct and social relations of men; and that a definition may be given of this which will be accepted by all competent judges as presenting, in a clear and explicit form, what they have always meant by the term, though perhaps implicitly and vaguely. In seeking such a definition we may, so to speak, clip the ragged edge of common usage, but we must not make excision of any considerable portion².

¹ How far an independent principle of Justice is required for the Utilitarian method will be hereafter considered. (Book iv. ch. i.)

² Aristotle, in expounding the virtue of *Δικαιοσύνη*, which corresponds to our Justice, notices that the word has two meanings; in the wider of which

Perhaps the first point that strikes us when we reflect upon our notion of Justice is its connexion with Law. There is no doubt that just conduct is to a great extent determined by Law, and in certain applications the two terms seem interchangeable. Thus we speak indifferently of 'Law Courts' and 'Courts of Justice,' and when a private citizen demands Justice, or his just rights, he commonly means to demand that Law should be carried into effect. Still reflection shews that we do not mean by Justice merely conformity to Law. For, first, we do not always call the violators of law unjust, but only of some Laws: not, for example, duellists or gamblers. And secondly, we often judge that Law as it exists does not completely realize Justice; our notion of Justice furnishes a standard with which we compare actual laws, and pronounce them just or unjust. And, thirdly, there is a part of just conduct which lies outside the sphere even of Law as it ought to be; for example, we think that a father may be just or unjust to his children in matters where the law leaves (and ought to leave) him free.

We must then distinguish Justice from what has been called the virtue or duty of Order, or Law-observance: and perhaps, if we examine the points of divergence just mentioned, we shall be led to the true definition of Justice.

Let us therefore first ask, Of what kind of laws is the observance generally thought to be a realization of Justice? In most cases they might be described as laws which define and secure the interests of assignable individuals. But this description is not complete, as Justice is admittedly concerned in the apportionment of adequate punishment to each offender; though we should not say that a man had an interest in the adequacy of his punishment. Let us say, then, that the laws in which Justice is or ought to be realized, are laws which distribute and allot to individuals either objects of desire, liberties and

it includes in a manner all Virtue, or at any rate the social side or aspect of Virtue generally. The word 'Justice' does not appear to be used in English in this comprehensive manner (except occasionally in religious writings, from the influence of the Greek word as used in the New Testament): although the verb "to justify" seems to have this width of meaning; for when I say that one is "justified" in doing so and so, I mean no more than that such conduct is right for him. In the present discussion, at any rate, I have confined myself to the more precise signification of the term.

privileges, or burdens and restraints, or even pains as such. These latter, however, are only allotted by law to persons who have broken other laws. And as all law is enforced by penalties, we see how the administration of law generally may be viewed as the administration of Justice, in accordance with this definition: not because all laws are primarily and in their first intention distributive, but because the execution of law generally involves the due allotment of pains and losses and restraints to the persons who violate it. Or, more precisely, we should say that this legal distribution *ought* to realize Justice, for we have seen that it may fail to do so. We have next to ask, therefore, What conditions must laws fulfil in order that they may be just in their distributive effects?

Here, however, it may seem that we are transgressing the limit which divides Ethics from Politics: for Ethics is primarily concerned with the rules which ought to govern the private conduct of individuals; and it is commonly thought that private persons ought to obey even laws that they regard as unjust, if established by lawful authority. Still, this is doubted in the case of laws that seem extremely unjust: as (*e.g.*) the Fugitive Slave law in the United States before the rebellion. At any rate it seems desirable that we should here digress somewhat into political discussion; partly in order to elucidate the notion of Justice, which seems to be essentially the same in both regions, and partly because it is of great practical importance to individuals, in regulating private conduct beyond the range of Law-observance, to know whether the laws and established order of the society in which they live are just or unjust.

Now perhaps the most obvious and commonly recognized characteristic of just laws is that they are Equal: and in some departments of legislation, at least, the common notion of Justice seems to be exhaustively expressed by that of Equality. It is commonly thought, for example, that a system of taxation would be perfectly just if it imposed exactly equal burdens upon all: and though this notion of 'equal burden' is itself

¹ I ought to say that, in my view, this only applies to taxes in the narrower sense in which they are distinguished from payments for services received by individuals from Government. In the case of these latter, I conceive that Justice is rather held to lie in duly proportioning payment to amount of service received.

somewhat difficult to define with the precision required for practical application, still we may say that Justice here is thought to resolve itself into a kind of equality. However, we cannot affirm generally that all laws ought to affect all persons equally, for this would leave no place for any laws allotting special privileges and burdens to special classes of the community; but we do not think all such laws necessarily unjust: *e.g.* we think it not unjust that only persons appointed in a certain way should share in legislation, and that men should be forced to fight for their country but not women. Hence some have said that the only sense in which justice requires a law to be equal is that its execution must affect equally all the individuals belonging to any of the classes specified in the law. And no doubt this rule excludes a very real kind of injustice: it is of the highest importance that judges and administrators should never be persuaded by money or otherwise to shew 'respect of persons.' So much equality, however, is involved in the very notion of a law, if it be couched in general terms: and it is plain that laws may be equally executed and yet unjust: for example, we should consider a law unjust which compelled only red-haired men to serve in the army, even though it were applied with the strictest impartiality to all red-haired men. We must therefore conclude, that, in laying down the law no less than in carrying it out, all inequality¹ affecting the interests of individuals which appears arbitrary,

Some persons have held that all payments made to Government ought to be determined on this principle: and this view seems to me to be consistent with the individualistic ideal of political order, which I shall presently examine. but, as I have elsewhere tried to shew (*Princ. of Pol. Econ.* v. ch. viii.), there is an important department of Governmental expenditure to which this principle is not applicable.

¹ It may be well to notice a case in which the very equality of application, which is, as has been said, implied in the mere idea of a law couched in general terms, is felt to be unjust. This is the case where the words of a statute, either from being carelessly drawn, or on account of the inevitable defects of even the most precise terminology, include (or exclude) persons and circumstances which are clearly not included in (or excluded from) the real intent and purpose of the law. In this case a particular decision, strictly in accordance with a law which generally considered is just, may cause extreme injustice and so the difference between actual Law and Justice is sharply brought out. Still we cannot in this way obtain principles for judging generally of the justice of laws.

and for which no sufficient reason can be given, is held to be unjust. But we have still to ask, what kind of reasons for inequality Justice admits, and from what general principle (or principles) all such reasons are to be deduced?

§ 2. Perhaps we shall find it easier to answer this question, if we examine the notion of Justice as applied to that part of private conduct which lies beyond the sphere of law. Here, again, we may observe that the notion of Justice always involves allotment of something considered as advantageous or disadvantageous: whether it be money or other material means of happiness; or praise, or affection, or other immaterial good, or some merited pain or loss. Hence I should answer the question raised in the preceding chapter (§ 3), as to the classification of the duties there discussed under the heads of Justice and Benevolence respectively, by saying that the fulfilment of any duty of the affections, considered by itself, does not exemplify Justice: but that when we come to compare the obligations arising out of different affectionate relations, and to consider the right allotment of love and kind services, the notion of Justice becomes applicable. In order to arrange this allotment properly we have to inquire what is Just. What then do we mean by a just man in matters where law-observance does not enter? It is natural to reply that we mean an impartial man, one who seeks with equal care to satisfy all claims which he recognizes as valid and does not let himself be unduly influenced by personal preferences. And this seems an adequate account of the virtue of justice so far as we consider it merely subjectively, and independently of the intellectual insight required for the realization of objective justice in action: if we neglect to give due consideration to any claim which we regard as reasonable, our action cannot be just in intention. This definition suffices to exclude wilful injustice: but it is obvious that it does not give us a sufficient criterion of just acts, any more than the absence of arbitrary inequality was found to be a sufficient criterion of just laws¹. We want to know what are reasonable claims.

¹ It should be observed that we cannot even say, in treating of the private conduct of individuals, that *all* arbitrary inequality is recognized as unjust: it would not be commonly thought unjust in a rich bachelor with no near relatives

Well, of these the most important—apart from the claims discussed in the preceding chapter—seems to be that resulting from contract. This is to a certain extent enforced by law: but it is clear to us that a just man will keep engagements generally, even when there may be no legal penalty attached to their violation. The exact definition of this duty, and its commonly admitted qualifications, will be discussed in the next chapter: but of its general bindingness Common Sense has no doubt.

Further, we include under the idea of binding engagements not merely verbal promises, but also what are called ‘implied contracts,’ or ‘tacit understandings.’ But this latter term is a difficult one to keep precise: and, in fact, is often used to include not only the case where *A* has in some way positively implied a pledge to *B*, but also the case where *B* has certain expectations of which *A* is aware. Here, however, the obligation is not so clear: for it would hardly be said that a man is bound to dispel all erroneous expectations that he may know to be formed respecting his conduct, at the risk of being required to fulfil them. Still, if the expectation was such as most persons would form under the circumstances, there seems to be some sort of moral obligation to fulfil it, if it does not conflict with other duties, though the obligation seems less definite and stringent than that arising out of contract. Indeed I think we may say that Justice is generally, though somewhat vaguely, held to prescribe the fulfilment of all such expectations (of services, &c.) as arise naturally and normally out of the relations, voluntary or involuntary, in which we stand towards other human beings. But the discussions in the preceding chapter have shewn the difficulty of defining even those duties of this kind which, in an indefinite form, seemed certain and indisputable: while others are only defined by customs which to reflection appear arbitrary. And though while these customs persist, the expectations springing from them are in a certain sense natural, so that a just man seems to be under a kind of obligation to fulfil them, this obligation cannot be regarded as clear or complete, for two reasons that were given in the last chapter; first, because customs are continually varying, and as

to leave the bulk of his property in providing pensions exclusively for indigent red-haired men, however unreasonable and capricious the choice might appear.

long as any one is in a state of variation, growing or decaying, the validity of the customary claim is obviously doubtful; and secondly, because it does not seem right that an irrational and inexpedient custom should last for ever, and yet it can only be abolished by being "more honoured in the breach than in the observance."

This line of reflection therefore has landed us in a real perplexity respecting the department of duty which we are at present examining. Justice is something that we conceive to be intrinsically capable of perfectly definite determination: a scrupulously just man, we think, must be very exact and precise in his conduct. But when we consider that part of Justice which consists in satisfying such natural and customary claims as arise independently of contract, it seems impossible to estimate these claims with any exactness. The attempt to map out the region of Justice reveals to us a sort of margin or dim borderland, tenanted by expectations which are not quite claims and with regard to which we do not feel sure whether Justice does or does not require us to satisfy them. For the ordinary actions of men proceed on the expectation that the future will resemble the past: hence it seems natural to expect that any particular man will do as others do in similar circumstances, and, still more, that he will continue to do whatever he has hitherto been in the habit of doing; accordingly his fellow-men are inclined to think themselves wronged by his suddenly omitting any customary or habitual act, if the omission causes them loss or inconvenience¹. On the other hand, if a man has given no pledge to maintain a custom or habit, it seems hard that he should be bound by the unwarranted expectations of others. In this perplexity, common sense often appears to decide differently cases similar in all respects, except in the quantity of disappointment caused by the change. For instance, if a poor man were to leave one tradesman and deal with another because the first had turned Quaker, we should hardly call it an act of injustice, however unreasonable we might think it: but if a rich country gentleman were to act similarly towards

¹ It may be observed that sometimes claims generated in this way have legal validity; as when a right of way is established without express permission of the landowner, merely by his continued indulgence.

a poor neighbour, many persons would say that it was unjust persecution.

The difficulty just pointed out extends equally to the duties of kindness—even to the specially stringent and sacred duties of the domestic affections and gratitude—discussed in the previous chapter. We cannot get any new principle for settling any conflict that may present itself among such duties, by asking ‘what Justice requires of us.’ the application of the notion of Justice only leads us to view the problem in a new aspect—as a question of the right *distribution* of kind services—it does not help us to solve it. Had we clear and precise intuitive principles for determining the claims (*e.g.*) of parents on children, children on parents, benefactors on the recipients of their benefits, we might say exactly at what point or to what extent the satisfaction of one of these claims ought in justice to be postponed to the satisfaction of another, or to any worthy aim of a different kind: but I know no method of determining a problem of this kind which is not either implicitly utilitarian, or arbitrarily dogmatic, and unsupported by Common Sense.

§ 3. If now we turn again to the political question, from which we diverged, we see that we have obtained from the preceding discussion one of the criteria of the justice of laws which we were seeking—viz. that they must avoid running counter to natural and normal expectations—: but we see at the same time that the criterion cannot be made definite in its application to private conduct, and it is easy to shew that there is the same indefiniteness and consequent difficulty in applying it to legislation. For Law itself is a main source of natural expectations; and, since in ordinary times the alterations in law are very small in proportion to the amount unaltered, there is always a natural expectation that the existing laws will be maintained: and although this is, of course, an indefinite and uncertain expectation in a society like ours, where laws are continually being altered by lawful authority, it is sufficient for people in general to rely upon in arranging their concerns, investing their money, choosing their place of abode, their trade and profession, &c. Hence when such expectations are disappointed by a change in the law, the disappointed persons complain of injustice, and it is to some extent admitted that

justice requires that they should be compensated for the loss thus incurred. But such expectations are of all degrees of definiteness and importance, and generally extend more widely as they decrease in value, like the ripples made by throwing a stone into a pond, so that it is practically impossible to compensate them all: at the same time, I know no intuitive principle by which we could separate valid claims from invalid, and distinguish injustice from simple hardship¹.

But even if this difficulty were overcome further reflection must, I think, shew that the criterion above given is incomplete or imperfectly stated: otherwise it would appear that no old law could be unjust, since laws that have existed for a long time must create corresponding expectations. But this is contrary to Common Sense: as we are continually becoming convinced that old laws are unjust (*e.g.* laws establishing slavery): indeed, this continually recurring conviction seems to be one of the great sources of change in the laws of a progressive society.

Perhaps we may say that there are natural expectations which grow up from other elements of the social order, independent of and so possibly conflicting with laws: and that we call rules unjust which go counter to these. Thus *e.g.* primogeniture appears to many unjust, because all the landowner's children are brought up in equally luxurious habits, and share equally the paternal care and expenditure, and so the inequality of inheritance seems paradoxical and harsh. Still, we cannot explain every case in this way: for example, the conviction that slavery is unjust can hardly be traced to anything in the established order of the slave-holding society, but seems to arise in a different way.

The truth is, this notion of 'natural expectations' is worse than indefinite: the ambiguity of the term conceals a fundamental conflict of ideas, which appears more profound and far-reaching in its consequences the more we examine it. For

¹ This is the case even, as I say, when laws are altered lawfully: still more after any exceptional crisis at which there has occurred a rupture of political order: for then the legal claims arising out of the new order which is thus rooted in disorder conflict with those previously established in a manner which admits of no theoretical solution: it can only be settled by a rough practical compromise. See next chapter, p. 300.

the word 'natural,' as used in this connexion, covers and conceals the whole chasm between the actual and the ideal—what is and what ought to be. As we before noticed¹, the term seems, as ordinarily used, to contain the distinct ideas of (1) the common as opposed to the exceptional, and (2) the original or primitive as contrasted with the result of later conventions and institutions. But it is also used to signify, in more or less indefinite combination with one or other of these meanings, 'what would exist in an ideal state of society.' And it is easy to see how these different meanings have been blended and confounded. For since by 'Nature' men have really meant God, or God viewed in a particular aspect—God, we may say, as known to us in experience—when they have come to conceive a better state of things than that which actually exists, they have not only regarded this ideal state as really exhibiting the Divine purposes more than the actual, and as being so far more 'natural:' but they have gone further, and supposed more or less definitely that this ideal state of things must be what God originally created, and that the defects recognizable in what now exists must be due to the deteriorating action of men. But if we dismiss this latter view, as unsupported by historical evidence, we recognize more plainly the contrast and conflict between the other two meanings of 'natural,' and the corresponding discrepancy between the two elements of the common notion of Justice. For, from one point of view, we are disposed to think that the *customary* distribution of rights, goods, and privileges, as well as burdens and pains, is natural and just, and that this ought to be maintained by law, as it usually is: while, from another point of view, we seem to recognize an ideal system of rules of distribution which ought to exist, but perhaps have never yet existed, and we consider laws to be just in proportion as they conform to this ideal. It is the reconciliation between these two views which is the chief problem of political Justice².

¹ Book I. c. vi. § 2.

² It is characteristic of an unprogressive society that in it these two points of view are indistinguishable; the Jural Ideal absolutely coincides with the Customary, and social perfection is imagined to consist in the perfect observance of a traditional system of rules.

On what principles, then, is the ideal to be determined? This is, in fact, the question which has been chiefly in view from the outset of the chapter; but we could not satisfactorily discuss it until we had distinguished the two elements of Justice, as commonly conceived—one conservative of law and custom, and the other tending to reform them. It is on this latter that we shall now concentrate our attention.

When, however, we examine this Ideal, as it seems to shew itself in the minds of different men in different ages and countries, we observe various forms of it, which it is important to distinguish.

In the first place, it must be noticed that an ideal constitution of society may be conceived and sought with many other ends in view besides the right distribution of good and evil among the individuals that compose it: as (*e.g.*) with a view to conquest and success in war, or to the development of industry and commerce, or to the highest possible cultivation of the arts and sciences. But any such political ideal as this is beyond the range of our present consideration, as it is not constructed on the basis of our common notion of Justice. Our present question is, Are there any clear principles from which we may work out an ideally just distribution of rights and privileges, burdens and pains, among human beings as such? There is a widespread view, that in order to make society just certain Natural Rights should be conceded to all members of the community, and that positive law should at least embody and protect these, whatever other regulations it may contain: but it is difficult to find in Common Sense any definite agreement in the enumeration of these Natural Rights, still less any clear principles from which they can be systematically deduced.

§ 4. There is, however, one mode of systematizing these Rights and bringing them under one principle, which has been maintained by influential thinkers; and which, though now perhaps somewhat antiquated, is still sufficiently current to deserve careful examination. It has been held that Freedom from interference is really the whole of what human beings, originally and apart from contracts, can be strictly said to *owe* to each other: at any rate, that the protection of this Freedom (including the enforcement of Free Contract) is the

sole proper aim of Law, *i.e.* of those rules of mutual behaviour which are maintained by penalties inflicted under the authority of Government. All natural Rights, on this view, may be summed up in the Right to Freedom; so that the complete attainment of this would be the complete realization of Justice, —the Equality at which Justice is thought to aim being interpreted in this special sense of Equality of Freedom.

Now when I contemplate this as an abstract formula, though I cannot say that it is self-evident to me as the true fundamental principle of Ideal Law, I admit that it commends itself much to my mind; and I might perhaps persuade myself that it is owing to the defect of my faculty of moral (or jural) intuition that I fail to see its self-evidence. But when I endeavour to bring it into closer relation to the actual circumstances of human society, it soon comes to wear a different aspect.

In the first place, it seems obviously needful to limit the extent of its application. For it involves the negative principle that no one should be coerced for his own good alone; but no one would gravely argue that this ought to be applied to the case of children, or of idiots, or insane persons. But if so, can we know *à priori* that it ought to be applied to all sane adults? since the above-mentioned exceptions are commonly justified on the ground that children, &c. will manifestly be better off if they are forced to do and abstain as others think best for them; and it is, at least, not intuitively certain that the same argument does not apply to the majority of mankind in the present state of their intellectual progress. Indeed, it is often conceded by the advocates of this principle that it does not hold even in respect of adults, in a low state of civilization. But if so, what criterion can be given for its application, except that it must be applied wherever human beings are sufficiently intelligent to provide for themselves better than others would provide for them? and thus the principle would present itself not as absolute and recognized by an independent intuition, but as a subordinate application of the principle of aiming at the general good.

But, again, the term Freedom is ambiguous. If we interpret it strictly, as meaning Freedom of Action alone, the principle seems to allow any amount of mutual annoyance except constraint. But obviously no one would be satisfied with such

Freedom as this. If, however, we include in the idea absence of pain and annoyance inflicted by others, it becomes at once evident that we cannot prohibit all such annoyances without restraining freedom of action to a degree that would be intolerable; since there is scarcely any gratification of a man's natural impulses which may not cause some annoyance to others. Hence in distinguishing the mutual annoyances that ought to be allowed from those that must be prohibited we seem forced to balance the evils of constraint against pain and loss of a different kind: while if we admit the Utilitarian criterion so far, it is difficult to maintain that annoyance to individuals is never to be permitted in order to attain any positive good result, but only to prevent more serious annoyance.

Thirdly, in order to render a social construction possible on this basis, we must assume that the right to Freedom includes the right to limit one's freedom by contract; and that such contracts, if they are really voluntary and not obtained by fraud or force, and if they do not violate the freedom of others, are to be enforced by legal penalties. But, in the first place, it does not seem clear that enforcement of Contracts is strictly included in the notion of realizing Freedom; for a man seems to be most completely free when no one of his volitions is allowed to have any effect in causing the *external* coercion of any other. And, again, it may be asked whether this right of limiting Freedom is itself unlimited, and whether a man may thus freely contract himself out of freedom into slavery. For in this case the principle of freedom seems in a manner suicidal; and yet it is hard to see how from this principle any limitation of the right of contract can be deduced¹.

But if it be difficult to define Freedom as an ideal to be realized in the merely personal relations of human beings, the difficulty is increased when we consider the relation of men to the material means of life and happiness.

For it is commonly thought that the individual's right to Freedom includes the right of appropriating material things. But, if Freedom be understood strictly, I do not see that it

¹ This question, how far the conception of Freedom involves unlimited right to limit Freedom by free contract, will meet us again in the next chapter, when we consider the general duty of obedience to Law.

implies more than his right to non-interference while actually using such things as can only be used by one person at once: the right to prevent others from using at any future time anything that an individual has once seized seems an interference with the free action of others beyond what is needed to secure the freedom, strictly speaking, of the appropriator. It may perhaps be said that a man, in appropriating a particular thing, does not interfere with the freedom of others, because the rest of the world is still open to them. But others may want just what he has appropriated: and they may not be able to find anything so good at all, or at least without much labour and search; for many of the instruments and materials of comfortable living are limited in quantity. This argument applies especially to property in land: and it is to be observed that, in this case, there is a further difficulty in determining how much a man is to be allowed to appropriate by 'first occupation.' If it be said that a man is to be understood to occupy what he is able to use, the answer is obvious that the use of land by any individual may vary almost indefinitely in extent, while diminishing proportionally in intensity. For instance, it would surely be a paradoxical deduction from the principle of Freedom to maintain that an individual had a right to exclude others from pasturing sheep on any part of the land over which his hunting expeditions could extend¹. But if so can it be clear that a shepherd has such a right against one who wishes to till the land, or that one who is using the surface has a right to exclude a would-be miner? I do not see how the deduction is to be made out. Again, it may be disputed whether the right of Property, as thus derived, is to include the right of controlling the disposal of one's possessions after death. For this to most persons seems naturally bound up with ownership: yet it is paradoxical to say that we interfere with a man's freedom of action by anything that we may do after his death to what he owned during his life: and jurists have often treated this right as purely conventional and not therefore included in 'natural law.'

¹ It has often been urged as a justification for expropriating savages from the land of new colonies that tribes of hunters have really no moral right to property in the soil over which they hunt.

Other difficulties might be raised: but we need not pursue them, for if Freedom be taken simply to mean that one man's actions are to be as little as possible restrained by others, it is obviously more fully realized without appropriation. And if it be said that it includes, besides this, facility and security in the gratification of desires, and that it is Freedom in this sense that we think should be equally distributed, and that this cannot be realized without appropriation; then it may be replied, that in a society where nearly all material things are already appropriated, this kind of Freedom is not and cannot be equally distributed. A man born into such a society, without inheritance, is not only far less free than those who possess property, but he is less free than if there had been no appropriation. It may be said¹ that, having freedom of contract, he will give his services in exchange for the means of satisfying his wants; and that this exchange must necessarily give him more than he could have got if he had been placed in the world by himself; that, in fact, any human society always renders the part of the earth that it inhabits more capable of affording gratification of desires to each and all of its later-born members than it would otherwise be. But however true this may be as a general rule, it is obviously not so in all cases: as men are sometimes unable to sell their services at all, and often can only obtain in exchange for them an insufficient subsistence. And, even granting it to be true, it does not prove that society, by appropriation, has not interfered with the natural freedom of its poorer members: but only that it compensates them for such interference, and that the compensation is adequate: and it must be evident that if compensation in the form of material commodities can be justly given for an encroachment on Freedom, the realization of Freedom cannot be the one ultimate end of distributive Justice.

§ 5. It seems, then, that though Freedom is an object of keen and general desire, and an important source of happiness, both in itself and indirectly from the satisfaction of natural impulses which it allows, the attempt to make it the fundamental notion of theoretical Jurisprudence is attended with

¹ This is the argument used by optimistic political economists such as Bastiat.

insuperable difficulties: and that even the Natural Rights which it claims to cover cannot be brought under it except in a very forced and arbitrary manner¹. But further, even if this were otherwise, an equal distribution of Freedom does not seem to exhaust our notion of Justice. Ideal Justice, as we commonly conceive it, seems to demand that not only Freedom but all other benefits and burdens should be distributed, if not equally, at any rate justly,—Justice in distribution being regarded as not identical with Equality, but merely exclusive of arbitrary inequality.

How, then, shall we find the principle of this highest and most comprehensive ideal?

We shall be led to it, I think, by referring again to one of the grounds of obligation to render services, which was noticed in the last chapter: the claim of Gratitude. It there appeared that we have not only a natural impulse to requite benefits, but also a conviction that such requital is a duty, and its omission blameworthy, to some extent at least; though we find it difficult to define the extent. Now it seems that when we, so to say, *universalize* this impulse and conviction, we get the element in the common view of Justice, which we are now trying to define. For if we take the proposition ‘that good done to any individual ought to be requited by him,’ and leave out the relation to the individual in either term of the proposition, we seem to have an equally strong conviction of the truth of the more general statement ‘that good deeds ought to be requited².’ And if we take into consideration all the different kinds and degrees of services, upon the mutual exchange of which society is based, we get the proposition ‘that men ought to be rewarded in proportion to their deserts.’ And this would

¹ The further consideration of Political Freedom, with which we shall be occupied in the next chapter, will afford additional illustrations of the difficulties involved in the notion.

² If the view given in the text be sound, it illustrates very strikingly the difference between natural instincts and moral intuitions. For the impulse to requite a service is, on its emotional side, quite different from that which prompts us to claim the fruits of our labour, or “a fair day’s wages for a fair day’s work.” Still, our apprehension of the *duty* of Gratitude seems capable of being subsumed under the more general intuition ‘that desert ought to be requited.’

be commonly held to be the true and simple principle of distribution in any case where there are no claims arising from Contract or Custom to modify its operation.

For example, it would be admitted that—if there has been no previous arrangement—the profits of any work or enterprise should be divided among those who have contributed to its success in proportion to the worth of their services. And it may be observed, that some thinkers maintain the proposition discussed in the previous section—that Law ought to aim at securing the greatest possible Freedom for each individual—not as absolute and axiomatic, but as derivative from the principle that Desert ought to be requited; on the ground that the best way of providing for the requital of Desert is to leave men as free as possible to exert themselves for the satisfaction of their own desires, and so to win each his own requital. And this seems to be really the principle upon which the Right of Property is rested, when it is justified by the proposition that ‘every one has an exclusive right to the produce of his labour.’ For on reflection it is seen that no labour really ‘produces’ any material thing, but only adds to its value: and we do not think that a man can acquire a right to a material thing belonging to another, by spending his labour on it—even if he does so in the *bonâ fide* belief that it is his own property—but only to adequate *compensation* for his labour; this, therefore, is what the proposition just quoted must mean. The principle is, indeed, sometimes stretched to explain the original right of property in materials, as being in a sense ‘produced’ (*i.e.* found) by their first discoverer¹; but here again, reflection shews that Common Sense does not grant this (as a *moral* right) absolutely, but only in so far as it appears to be not more than adequate compensation for the discoverer’s trouble. For example, we should not consider that the first finder of a large uninhabited

¹ It certainly requires a considerable strain to bring the ‘right of First Discovery’ under the notion of ‘right to the produce of one’s labour.’ Hence Locke and others have found it necessary to suppose, as the ultimate justification of the former right, ‘a tacit consent’ of mankind in general that all things previously unappropriated shall belong to the first appropriator. But this must be admitted to be a rather desperate device of ethico-political construction: on account of the fatal facility with which it may be used to justify almost any arbitrariness in positive law.

region had a moral right to appropriate the whole of it. Hence this justification of the right of property refers us ultimately to the principle 'that every man ought to receive adequate requital for his labour.' So, again, when we speak of the world as justly governed by God, we seem to mean that, if we could know the whole of human existence, we should find that happiness is distributed among men according to their deserts. And Divine Justice is thought to be a pattern which Human Justice is to imitate as far as the conditions of human society allow.

This kind of Justice, as has been said, seems like Gratitude universalized: and the same principle applied to punishment may similarly be regarded as Resentment universalized; though the parallel is incomplete, if we are considering the present state of our moral conceptions. History shews us a time in which it was thought not only as natural, but as clearly right and incumbent on a man, to requite injuries as to repay benefits: but as moral reflection developed in Europe this notion was repudiated, so that Plato taught that it could never be right really to harm any one, however he may have harmed us. And this is the accepted doctrine in Christian societies, as regards requital by individuals of personal wrongs. But in its universalized form the old conviction still lingers in the popular view of Criminal Justice: it seems still to be widely held that Justice requires pain to be inflicted on a man who has done wrong, even if no benefit result either to him or to others from the pain. Personally, I am so far from holding this view that I have an instinctive and strong moral aversion to it: and I hesitate to attribute it to Common Sense, since I think that it is gradually passing away from the moral consciousness of educated persons in the most advanced communities: but I think it is still perhaps the more ordinary view.

This, then, is one element of what Aristotle calls Corrective Justice, which is embodied in criminal law. It must not be confounded with the principle of Reparation, on which legal awards of damages are based. We have already noticed this as a simple deduction from the maxim of general Benevolence, which forbids us to do harm to our fellow-creatures: for if we have harmed them, we can yet approximately obey the maxim

by giving compensation for the harm. Though here the question arises whether we are bound to make reparation for harm that has been quite blamelessly caused: and it is not easy to answer it decisively¹. On the whole, I think we should condemn a man who did not offer some reparation for any serious injury caused by him to another—even if quite involuntarily caused, and without negligence: but perhaps we regard this rather as a duty of Benevolence—arising out of the general sympathy that each ought to have for others, intensified by this special occasion—than as a duty of strict Justice. If, however, we limit the requirement of Reparation, under the head of strict Justice, to cases in which the mischief repaired is due to acts or omissions in some degree culpable, a difficulty arises from the divergence between the moral view of culpability, and that which social security requires. Of this I will speak presently². In any case there is now³ no danger of confusion or collision between the principle of Reparative and that of Retributive Justice, as the one is manifestly concerned with the claims of the injured party, and the other with the deserts of the wrongdoer: though in the actual administration of Law the obligation of paying compensation for wrong may sometimes be treated as a sufficient punishment for the wrongdoer.

When however we turn again to the other branch of

¹ The reader will find an interesting illustration of the perplexity of Common Sense on this point in Mr O. W. Holmes junr's book on *The Common Law*, chap. iii.; where the author gives a penetrating discussion of the struggle, in the development of the doctrine of torts in English Law, between two opposing views: (1) that "the risk of a man's conduct is thrown upon him as the result of some moral short-coming," and (2) that "a man acts at his peril always, and wholly irrespective of the state of his consciousness upon the matter." The former is the view that has in the main prevailed in English Law; and this seems to me certainly in harmony with the Common Sense of mankind, so far as legal liability is concerned; but I do not think that the case is equally clear as regards moral obligation.

² Cf. *post*, p. 293. It may be added that there is often a further difficulty in ascertaining the amount of compensation due: for this frequently involves a comparison of things essentially disparate, and there are some kinds of harm which it seems impossible to compensate.

³ In the earlier stage of moral development, referred to in the preceding paragraph, retribution inflicted on the wrongdoer was regarded as the normal mode of reparation to the person injured. But this view is contrary to the moral Common Sense of Christian Societies.

Retributive Justice, which is concerned with the reward of services, we find another notion, which I will call *Fitness*, often blended indistinguishably¹ with the notion of *Desert*, and so needing to be carefully separated from it; and when the distinction has been made, we see that the two are liable to come into collision. I do not feel sure that the principle of 'distribution according to *Fitness*' is found, strictly speaking, in the analysis of the ordinary notion of *Justice*: but it certainly enters into our common conception of the ideal or perfectly rational order of society, as regards the distribution both of instruments and functions, and (to some extent at least) of other sources of happiness. We certainly think it reasonable that instruments should be given to those who can use them best, and functions allotted to those who are most competent to perform them: but these may not be those who have rendered most services in the past. And again, we think it reasonable that particular material means of enjoyment should fall to the lot of those who are susceptible of the respective kinds of pleasure; as no one would think of allotting pictures to a blind man, or rare wines to one who had no taste: hence we should probably think it fitting that artists should have larger shares than mechanics in the social distribution of wealth, though they may be by no means more deserving. Thus the notions of *Desert* and *Fitness* appear at least occasionally conflicting: but perhaps, as I have suggested, *Fitness* should rather be regarded as a utilitarian principle of distribution, inevitably limiting the realization of what is abstractly just, than as a part of the interpretation of *Justice* proper: and it is with the latter that we are at present concerned. At any rate it is the *Requit* of *Desert* that constitutes the chief element of *Ideal Justice*, in so far as this imports something more than mere *Equality* and *Impartiality*. Let us then examine more closely wherein *Desert* consists, and we will begin with *Good Desert* or *Merit*, as being of the most fundamental and permanent importance; for we may hope that crime and its punishment will decrease and gradually disappear as the world improves,

¹ I think the term "merit" often blends the two notions: as when we speak of "promotion by merit." By moralists, however, "merit" is generally used as exactly equivalent to what I have called "desert."

but the right or best distribution of the means of wellbeing is an object that we must always be striving to realize.

§ 6. And first, the question which we had to consider in defining Gratitude again recurs: whether, namely, we are to apportion the reward to the effort made, or to the results attained. For it may be said that the actual utility of any service must depend much upon favourable circumstances and fortunate accidents, not due to any desert of the agent: or again, may be due to powers and skills which were connate, or have been developed by favourable conditions of life, or by good education, and why should we reward him for these? (for the last-mentioned we ought rather to reward those who have educated him). And certainly it is only in so far as *moral* excellences are exhibited in human achievements that they are commonly thought to be such as God will reward. But by drawing this line we do not yet get rid of the difficulty. For it may still be said that good actions are due entirely, or to a great extent, to good dispositions and habits, and that these are partly inherited and partly due to the care of parents and teachers; so that in rewarding these we are rewarding the results of natural and accidental advantages, and it is unreasonable to distinguish these from others, such as skill and knowledge, and to say that it is even ideally just to reward the one and not the other. Shall we say, then, that the reward should be proportionate to the amount of voluntary effort for a good end? But Determinists will say that even this is ultimately the effect of causes extraneous to the man's self. On the Determinist view, then, it would seem to be ideally just (if anything is so) that all men should enjoy equal amounts of happiness: for there seems to be no justice in making *A* happier than *B*, merely because circumstances beyond his own control have first made him better. But why should we not, instead of 'all men,' say 'all sentient beings'? for why should man have more happiness than any other animal? But thus the pursuit of ideal justice seems to conduct us to such a precipice of paradox that Common Sense is likely to abandon it. At any rate the ordinary idea of Desert has thus altogether vanished¹. And thus we seem to be led to the conclusion

¹ The only tenable Determinist interpretation of Desert is, in my opinion, the

which I anticipated in Bk. I. ch. v.: that in this one department of our moral consciousness the idea of Free Will seems involved in a peculiar way in the moral ideas of Common Sense, since if it is eliminated the important notions of Desert or Merit and Justice require material modification¹. At the same time, the difference between Determinist and Libertarian Justice can hardly have any practical effect. For in any case it does not seem possible to separate in practice that part of a man's achievement which is due strictly to his free choice from that part which is due to the original gift of nature and to favouring circumstances²: so that we must necessarily leave to Providence the realization of what we conceive as the theoretical ideal of Justice, and content ourselves with trying to reward voluntary actions in proportion to the worth of the services intentionally rendered by them.

If, then, we take as the principle of ideal justice, so far as this can be practically aimed at in human society, the requital

Utilitarian: according to which, when a man is said to deserve reward for any services to society, the meaning is that it is expedient to reward him, in order that he and others may be induced to render similar services by the expectation of similar rewards. Cf. *post*, Book iv. ch. iii. § 4.

¹ Perhaps we may partly attribute to the difficulties above discussed, that the notion of Desert has sometimes dropped out of the ideal of Utopian reconstructors of society, and 'Equality of Happiness' has seemed to be the only end. Justice, it has been thought, prescribes simply that each should have an equal share of happiness, as far as happiness depends on the action of others. But there seems to be much difficulty in working this out: for (apart from the considerations of Fitness above mentioned) equal happiness is not to be attained by equal distribution of objects of desire. For some require more and some less to be equally happy. Hence, it seems, we must take differences of *needs* into consideration. But if merely mental needs are included (as seems reasonable) we should have to give less to cheerful, contented, self-sacrificing people than to those who are naturally moody and *exigeant*, as the former can be made happy with less. And this is too paradoxical to recommend itself to Common Sense.

² No doubt, it would be possible to remove, to some extent, the inequalities that are attributable to circumstances, by bringing the best education within the reach of all classes, so that all children might have an equal opportunity of being selected and trained for any functions for which they seemed to be fit: and this seems to be prescribed by ideal justice, in so far as it removes or mitigates arbitrary inequality. Accordingly in those ideal reconstructions of society, in which we may expect to find men's notions of abstract justice exhibited, such an institution as this has generally found a place. Still, there will be much natural inequality which we cannot remove or even estimate.

of voluntary services in proportion to their worth, it remains to consider on what principle or principles the comparative worth of different services is to be rationally estimated. There is no doubt that we commonly assume such an estimate to be possible; for we continually speak of the 'fair' or 'proper' price of any kind of services as something generally known, and condemn the demand for more than this as extortionate. It may be said that the notion of Fairness or Equity which we ordinarily apply in such judgments is to be distinguished from that of Justice; Equity being in fact often contrasted with strict Justice, and conceived as capable of coming into collision with it. And this is partly true: but I think the wider and no less usual sense of the term Justice, in which it includes Equity or Fairness, is the only one that can be conveniently adopted in an ethical treatise: for in any case where Equity comes into conflict with strict justice, its dictates are held to be in a higher sense just, and what ought to be ultimately carried into effect in the case considered—though, not, perhaps, by the administrators of law. I treat Equity, therefore, as a species of Justice; though noting that the former term is more ordinarily used in cases where the definiteness attainable is recognized as somewhat less than in ordinary cases of rightful claims arising out of law or contract. On what principle, then, can we determine the "fair" or "equitable" price of services? When we examine the common judgments of practical persons in which this judgment occurs, we find, I think, that the 'fair' in such cases is ascertained by a reference to analogy and custom, and that any service is considered to be 'fairly worth' what is usually given for services of the kind. Hence this element of the notion of Justice may seem, after all, to resolve itself into that discussed in § 2: and in some states of society it certainly appears that the payment to be given for services is as completely fixed by usage as any other customary duty, so that it would be a clear disappointment of normal expectation to deviate from this usage. But probably no one in a modern civilised community would maintain in its full breadth this identification of the Just with the Usual price of services: and so far as the judgments of practical persons may seem to imply this, I think it must be admitted that they are superficial

or merely inadvertent, and ignore the established mode of determining the market prices of commodities by free competition of producers and traders. For where such competition operates the market value rises and falls, and is different at different places and times; so that no properly instructed person can expect any fixity in it, or complain of injustice merely on account of the variations in it.

Can we then say that 'market value' (as determined by free competition) corresponds to our notion of what is ideally just?

This is a question of much interest, because this is obviously the mode of determining the remuneration of services that would be universal in a society constructed on the principle previously discussed, of securing the greatest possible Freedom to all members of the community. It should be observed that this, which we may call the Individualistic Ideal, is the type to which modern civilised communities have, until lately, been tending to approximate: and it is therefore very important to know whether it is one which completely satisfies the demands of morality; and whether Freedom, if not an absolute end or First Principle of abstract Justice, is still to be sought as the best means to the realization of a just social order by the general requital of Desert.

At first sight it seems plausible to urge that the 'market value' represents the estimate set upon anything by mankind generally, and therefore gives us exactly that 'common sense' judgment respecting value which we are now trying to find. But on examination it seems likely that the majority of men are not properly qualified to decide on the value of many important kinds of services, from imperfect knowledge of their nature and effects; so that, as far as these are concerned, the true judgment will not be represented in the market-place. Even in the case of things which a man is generally able to estimate, it may be manifest in a particular case that he is ignorant of the real utility of what he exchanges; and in this case the 'free' contract hardly seems to be fair: though if the ignorance was not caused by the other party to the exchange, Common Sense is hardly prepared to condemn the latter as unjust for taking advantage of it. For instance, if a man has

discovered by a legitimate use of geological knowledge and skill that there is probably a valuable mine on land owned by a stranger, reasonable persons would not blame him for concealing his discovery until he had bought the mine at its market value: yet it could not be said that the seller got what it was really worth. In fact Common Sense is rather perplexed on this point: and the *rationale* of the conclusion at which it arrives, must, I conceive, be sought in economic considerations, which take us quite beyond the analysis of the common notion of Justice¹.

Again, there are social services recognized as highly important which generally speaking have no price in any market, on account of the indirectness and uncertainty of their practical utility: as, for instance, scientific discoveries. The extent to which any given discovery will aid industrial invention is so uncertain, that even if the secret of it could be conveniently kept, it would not usually be profitable to buy it.

But even if we confine our attention to products and services generally marketable, and to bargains thoroughly understood on both sides, there are still serious difficulties in the way of identifying the notions of 'free' and 'fair' exchange. Thus, where an individual, or combination of individuals, has the monopoly of a certain kind of services, the market-price of the aggregate of such services can under certain conditions be increased by diminishing their total amount; but it would seem absurd to say that the social Desert of those rendering the services is thereby increased, and a plain man has grave doubts whether the price thus attained is fair. Still less is it thought fair to take advantage of the transient monopoly produced by emergency: thus, if I saw Cræsus drowning and no one near, it would not be held fair in me to refuse to save him except at the price of half his wealth. But if so, can it be fair for any class of persons to gain competitively by the unfavourable economic situation of another class with which they deal? And if we admit that it would be unfair, where are we to draw the line? For any increase of the numbers of a class renders its situation for bargaining less favourable: since the market price of different services depends partly upon the ease or difficulty of procuring

¹ Cf. *post*, Book IV. ch. iii. § 4.

them—as Political Economists say, ‘on the relation between the supply of services and the demand for them’—and it does not seem that any individual’s social Desert can properly be lessened merely by the increased number or willingness of others rendering the same services. Nor, indeed, does it seem that it can be decreased by his own willingness, for it is strange to reward a man less because he is zealous and eager in the performance of his function; yet in bargaining the less willing always has the advantage. And, finally, it hardly appears that the social worth of a man’s service is necessarily increased by the fact that his service is rendered to those who can pay lavishly; but his reward is certainly likely to be greater from this cause.

Such considerations as these have led some political thinkers to hold that Justice requires a mode of distributing payment for services, entirely different from that at present effected by free competition: and that all labourers ought to be paid according to the intrinsic value of their labour as estimated by enlightened and competent judges. If this Socialistic Ideal—as we may perhaps call it—could be realized without counterbalancing evils, it would certainly seem to give a nearer approximation to what we conceive as Divine Justice than the present state of society affords. But this supposes that we have found the rational method of determining value: which, however, is still to seek. Shall we say that these judges are to take the value of a service as proportionate to the amount of happiness produced by it? If so, the calculation is, of course, exposed to all the difficulties of the hedonistic method discussed in Book II.: but supposing these can be overcome, it is still hard to say how we are to compare the value of different services that must necessarily be combined to produce happy life. For example, how shall we compare the respective values of necessities and luxuries? for we may be more sensible of the enjoyment derived from the latter, but we could not have this at all without the former. And, again, when different kinds of labour cooperate in the same production, how are we to estimate their relative values? for even if all mere unskilled labour may be brought to a common standard, this seems almost impossible in the case of different kinds of skill. For how shall we compare the labour of design with that of achievement? or the supervision of the

whole with the execution of details? or the labour of actually producing with that of educating producers? or the service of the *savant* who discovers a new principle, with that of the inventor who applies it?

I do not see how these questions, or the difficulties noticed in the preceding paragraph, can be met by any analysis of our common notion of Justice. To deal with such points at all satisfactorily we have, I conceive, to adopt quite a different line of reasoning: we have to ask, not what services of a certain kind are intrinsically worth, but what reward can procure them and whether the rest of society gain by the services more than the equivalent reward. We have, in short, to give up as impracticable the construction of an ideally just social order¹, in which all services are rewarded in exact proportion to their intrinsic value. And, for similar reasons, we seem forced to conclude, more generally, that it is impossible to obtain clear premises for a reasoned method of determining exactly different amounts of Good Desert. Indeed, perhaps, Common Sense scarcely holds such a method to be possible: for though it considers Ideal Justice to consist in rewarding Desert, it regards as Utopian any general attempt to realize this ideal in the social distribution of the means of happiness. In the actual state of society it is only within a very limited range that any endeavour is made to reward Good Desert. Parents attempt this to some extent in dealing with their children, and the State in rewarding remarkable public services rendered by statesmen, soldiers, &c.: but reflection on these cases will shew how very rough and imperfect are the standards used in deciding the amount due. And ordinarily the only kind of Justice which we try to realize is that which consists in the fulfilment of contracts and definite expectations; leaving the general fairness of Distribution by Bargaining to take care of itself.

§ 7. When we pass to consider the case of Criminal Justice, we find, in the first place, difficulties corresponding to those which we have already noticed. We find, to begin, a similar implication and partial confusion of the ideas of Law and Justice. For, as was said, by 'bringing a man to Justice'

¹ It is not perhaps necessary that I should here enlarge on the practical obstacles in the way of any attempt to realize such an ideal system.

we commonly mean 'inflicting legal punishment' on him: and we think it right that neither more nor less than the penalty prescribed by law should be executed, even though we may regard the legal scale of punishment as unjust. At the same time, we have no such perplexity in respect of changes in the law as occurs in the case of Civil Justice; for we do not think that a man can acquire, by custom, prescriptive rights to over-lenient punishment, as he is thought to do to an unequal distribution of liberties and privileges. If now we investigate the ideal of Criminal Justice, as intuitively determined, we certainly find that in so far as punishment is not regarded as merely preventive¹, it is commonly thought that it ought to be proportioned to the gravity of crime². Still, when we endeavour to make the method of apportionment perfectly rational and precise, the difficulties seem at least as great as in the case of Good Desert. For, first, the assumption of Free Will seems necessarily to come in here also; since if a man's bad deeds are entirely caused by nature and circumstances, it certainly appears, as Robert Owen urged, that he does not properly deserve to be punished for them; Justice would rather seem to require us to try to alter the conditions under which he acts. And we actually do punish deliberate offences more than impulsive, perhaps as implying a more free choice of evil. Again, we think that offences committed by persons who have had no moral training, or a perverted training, are really less criminal; at the same time it is commonly agreed that men can hardly remit punishment on this account. Again the gravity—from a moral point of view—of a crime seems to be at least much reduced, if the motive be laudable, as when a man kills a villain whose crimes elude legal punishment, or heads a hopeless rebellion for the good of his country: still it would be paradoxical to affirm that we ought to reduce punishment proportionally: Common Sense would hold that—

¹ I have already expressed my opinion that this Utilitarian view of punishment is gradually tending to prevail; but I do not think that it has yet prevailed.

² Of course those who hold that the essence of Justice consists in securing external Freedom among the members of a community, and that punishment is only justified as a means to this end, naturally think that in awarding punishment we ought to consider merely its efficacy as such means. But this can scarcely be put forward as an interpretation of the common notion of Just Punishment.

whatever God may do—men must, generally speaking, inflict severe punishment for any gravely mischievous act forbidden by law which has been intentionally done, even though it may have been prompted by a good motive.

But even if we neglect the motive, and take the intention only into account, it is not easy to state clear principles for determining the gravity of crimes. For sometimes, as in the case of the patriotic rebel, the intention of the criminal is to do what is right and good: and in many cases, though he knows that he is doing wrong, he does not intend to cause any actual harm to any sentient being; as when a thief takes what he thinks will not be missed. Again, we do not commonly think that a crime is rendered less grave by being kept perfectly secret; and yet a great part of the harm done by a crime is the 'secondary evil' (as Bentham calls it) of the alarm and insecurity which it causes; and this part is cut off by complete secrecy. It may be replied that this latter difficulty is not a practical one; because we are not called upon to punish a crime until it has been discovered, and then the secondary evil has been caused, and is all the greater because of the previous secrecy. But it remains true that it was not designed for discovery; and therefore that this part of the evil caused by the crime was not intended by the criminal. And if we say that the heinousness of the crime depends on the loss of happiness that would generally be caused by such acts if they were allowed to go unpunished, and that we must suppose the criminal to be aware of this; we seem to be endeavouring to force a utilitarian theory into an intuitional form by means of a legal fiction.

We have hitherto spoken of intentional wrong-doing: but positive law awards punishment also for harm that is due to rashness or negligence; and the justification of this involves us in further difficulties. Some jurists seem to regard rashness and negligence as positive states of mind, in which the agent consciously refuses the attention or reflection which he knows he ought to give; and no doubt this sort of wilful recklessness does sometimes occur, and seems as properly punishable as if the resulting harm had been positively intended. But the law as actually administered does not require evidence that

this was the agent's state of mind (which indeed in most cases it would be impossible to give): but is content with proof that the harm might have been prevented by such care as an average man would have shewn under the circumstances. And most commonly by 'carelessness' we simply mean a purely negative psychological fact, *i.e.* that the agent did not perform certain processes of observation or reflection; it is therefore at the time strictly involuntary, and so scarcely seems to involve ill-desert. It may be said perhaps that though the present carelessness is not blameworthy, the past neglect to cultivate habits of care is so. But in many individual instances we cannot reasonably infer even this past neglect; and in such cases the utilitarian theory of punishment, which regards it as a means of preventing similar harmful acts in the future, seems alone applicable. Similar difficulties arise, as was before hinted (p. 282), in determining the limits within which Reparation is due; that is, on the view that it is not incumbent on us to make compensation for all harm caused by our muscular actions, but only for harm which—if not intentional—was due to our rashness or negligence.

The results of this examination of Justice may be summed up as follows. The prominent element in Justice as ordinarily conceived is a kind of Equality: that is, Impartiality in the observance or enforcement of certain general rules allotting good or evil to individuals. But when we have clearly distinguished this element, we see that the definition of the virtue required for practical guidance is left obviously incomplete. Inquiring further for the right general principles of distribution, we find that our common notion of Justice includes—besides the principle of Reparation for injury—two quite distinct and divergent elements. The one, which we may call Conservative Justice, is realized (1) in the observance of Law and Contracts and definite understandings, and in the enforcement of such penalties for the violation of these as have been legally determined and announced; and (2) in the fulfilment of natural and normal expectations. This latter obligation, however, is of a somewhat indefinite kind. But the other element, which we have called Ideal Justice, is still more difficult to define; for there seem to be two quite distinct conceptions of it, embodied

respectively in what we have called the Individualistic and the Socialistic Ideals of a political community. The first of these takes the realization of Freedom as the ultimate end and standard of right social relations: but on examining it closer we find that the notion of Freedom will not give a practicable basis for social construction without certain arbitrary¹ definitions and limitations: and even if we admit these, still a society in which Freedom is realised as far as is feasible does not completely suit our sense of Justice. *Primâ facie*, this is more satisfied by the Socialistic Ideal of Distribution, founded on the principle of requiting Desert: but when we try to make this principle precise, we find ourselves again involved in grave difficulties; and similar perplexities beset the working out of rules of Criminal Justice on the same principle.

¹ By 'arbitrary' I mean such definitions and limitations as destroy the self-evidence of the principle; and, when closely examined, lead us to regard it as subordinate.

CHAPTER VI.

LAWS AND PROMISES.

§ 1. IN the discussion of Justice the moral obligations of obedience to Law and observance of Contract have been included, and have, indeed, appeared to be the most definite part of the complex system of private duties commonly included under that term. At the same time, as we have seen, there are some laws, the violation of which does not interfere with the rights of others, and therefore has not the characteristics of an act of Injustice. While again, the duty of Fidelity to promises is also commonly conceived as independent of any injury that might be done to the promisee by breaking it: for (*e.g.*) men ordinarily judge that promises to the dead, though they are beyond the reach of injury, ought to be kept: indeed, some would regard them as even more sacred than promises made to the living. It seems therefore desirable to examine the propositions 'that Law ought to be obeyed' and 'that promises ought to be kept,' considered as independent principles.

To begin with the former: how are we to ascertain what the Law is which, as is commonly thought, we are morally bound to obey, as such? It is plain that we cannot here distinguish Legal from other rules by considering the sanctions actually attached to them, as we had occasion to do in a previous chapter¹. For commands issued by rebels and usurpers are held to have as such no general bindingness, though they may be enforced by judicial penalties; it would be generally agreed that so far as it is our duty to obey such commands this

¹ Cf. *ante*, Bk. II. c. v. § 2.

is solely in order to avoid the greater evils which might result to ourselves and others from our disobedience; and that the extent of such a duty must be determined by considerations of expediency. Nor, again, can we say that all commands even of a legitimate sovereign are to be regarded as Laws in the sense in which the term must be taken in the proposition that 'laws ought to be obeyed': since we all recognize that a rightful sovereign may command his subjects to do what is wrong, and that it is then their duty to disobey him. It seems therefore that for our present purpose we must define Laws to be Rules of Conduct laid down by a Rightful Authority, commanding within the limits of its authority.

There are therefore two questions to be settled, if the proposition that laws ought to be obeyed is to furnish practical guidance: (1) how we are to distinguish the Rightful Lawmaker—whether individual or body, and (2) how we are to ascertain the limits of this lawmaker's authority. The questions should be distinguished; but, as we shall see, they can only be partially separated. Beginning with the first question, we may assume that the authority to make laws resides in some living man or men. No doubt in some societies, at some stages of their development, the whole or a part of the code of laws habitually observed, or at least recognized as binding, has been believed to be of divine or semi-divine institution; or perhaps from mere antiquity to possess a sanctity superior to that of any living authority, so as to be not legitimately alterable. But we hardly find this view in the Common Sense of civilized Europe, upon which we are now reflecting: at any rate in our societies there is not thought to be any portion of the definite prescriptions of positive law which, in virtue of its origin, is beyond the reach of alteration by any living authority.

Where then is this authority to be found?

In the answers commonly given to this question, the conflict between the Ideal and the Traditional or Customary, which has perplexed us in seeking the definition of Justice, meets us again in an even more complicated form. For not only do some say that obedience is always due to the traditionally legitimate authority in any country, while others maintain that an authority constituted in accordance with

certain abstract principles is essentially legitimate, and that a nation has a right to claim that such an authority shall be established, even at the risk of civil strife and bloodshed: but often, too, the authority actually established is not even traditionally legitimate. So that we have to distinguish *three* claims to authority, each of which may come into conflict with either of the other two: (1) that of the Government held to be ideally or abstractly right, and such as ought to be established: (2) that of the Government *de jure*, according to the constitutional traditions in any given country: and (3) that of the *de facto* Government.

§ 2. Let us begin by considering the Ideal. Here I do not propose to consider all views as to the right constitution of supreme authority which speculative thinkers have put forward; but only such as have a *prima facie* claim to express the Common Sense of mankind on the subject. Of these the most important, and the most widely urged and admitted, is the principle that the Sovereign in any community can only be rightly constituted by the Consent of the Subjects. This, as was noticed in the preceding chapter, is involved in the adoption of Freedom as the ultimate end of political order: if no one originally owes anything to another except non-interference, he clearly ought only to be placed in the relation of Subject to Sovereign by his own consent. And thus, in order to reconcile the original right of Freedom with the actual duty of Law-observance, some supposition of a social compact appears necessary; by means of which Obedience to Law becomes merely a special application of the duty of keeping compacts.

In what way, then, are the terms of this fundamental compact to be known? No one now maintains the old view that the transition from the 'natural' to the 'political' state actually took place by means of an "original Contract," which conferred indelible legitimacy on some particular form of social organization. Shall we say, then, that a man by remaining a member of a community enters into a 'tacit undertaking' to obey the laws and other commands imposed by the authority generally recognized as lawful in that community? In this way however the Ideal lapses into the Customary: and the most unlimited despotism, if established and traditional, might

claim to rest on free consent as well as any other form of government: so that the principle of abstract Freedom would lead to the justification of the most unqualified concrete tyranny and servitude; and thus our theory would end by riveting men's chains under pretence of exalting their freedom. If to avoid this result, we suppose that certain 'Natural Rights' are inalienable—or tacitly reserved in the tacit compact—and that laws are not strictly legitimate which deprive a man of these, we are again met by the difficulty of deducing these inalienable rights from any clear and generally accepted principles. For instance, as we have seen, a widely accepted opinion is that all such rights may be summed up in the notion of Freedom; but we have also seen that this principle is ambiguous, and especially that the right of private property as commonly recognized cannot be clearly deduced from it; and if so it would certainly be most paradoxical to maintain that no government can legitimately claim obedience for any commands except such as carry out the principle of protecting from interference the Freedom of the individuals governed. It has been thought that we can avoid this difficulty by constituting the supreme organ of government so that any law laid down by it will always be a law to which every person called on to obey it will have consented personally or by his representatives: and that a government so constituted, in which—to adopt Rousseau's phrase—every one "obeys himself alone", will completely reconcile freedom and order. But how is this result to be attained? Rousseau held that it could be attained by pure direct democracy, each individual subordinating his private will to the "general will" of the sovereign people of which all are equally members. But this "general will" must be practically the will of the majority: and it is paradoxical to affirm that the freedom and natural rights of a dissentient minority are effectively protected by establishing the condition that the oppressors must exceed the oppressed in number. Again, if the principle be absolute it ought to apply to all human beings alike: and if to avoid this absurdity we exclude children, an arbitrary line has to be drawn: and the exclusion of women, which even those who regard the suffrage as a natural right are often disposed to maintain, seems

altogether indefensible. And to suppose—as some have done—that the ideal of “obeying oneself alone” can be even approximately realized by Representative Democracy, is even more patently absurd. For a Representative assembly is normally chosen only by a part of the nation, and each law is approved only by a part of the assembly: and it would be ridiculous to say that a man has assented to a law passed by a mere majority of an assembly against one member of which he has voted.

But, again, to lay down absolutely that the laws of any community ought to express the will of the majority of its members seems incompatible with the view so vigorously maintained by Socrates and his most famous disciples, that laws ought to be made by people who understand law-making. For though the majority of a representative assembly in a particular country at a particular time may be more fit to make laws for their country than any set of experts otherwise selected, it is certainly not self-evident that this will be universally the case. Yet surely the Socratic proposition (which is merely a special application of the principle noticed in the latter part of the preceding chapter, ‘that function should be allotted to the fittest’) has as much claim to be considered a primary intuition as the one that we have been discussing. Indeed, the secular controversy between Aristocracy and Democracy seems ultimately reducible to a conflict between those two principles: a conflict of which it is impossible to find a solution, so long as the argument remains in the *a priori* region.

§ 3. However, to discuss this exhaustively would carry us too far beyond the range of Ethics proper: but we may perhaps conclude that it is impossible to elicit from Common Sense any clear and certain intuitions as to the principles on which an ideal constitution should be constructed. And there is an equal want of agreement as to the intrinsic lawfulness of introducing such a constitution in violation of the traditional and established order in any community. For some think that a nation has a natural right to a government approximately conformed to the ideal, and that this right may be maintained by force in the last resort. Others, however, hold that, though the ideal polity may rightly be put forward and commended, and every

means used to promote its realisation which the established government in any country permits,—still, rebellion can never be justifiable for this purpose alone. While others,—perhaps the majority,—would decide the question on grounds of expediency, balancing the advantages of improvement against the evils of disorder.

But further, as we saw, it is not so easy to say what the established government is. For sometimes an authority declared by law to be illegitimate issues ordinances and controls the administration of justice. The question then arises, how far obedience is due to such an authority. All are agreed that usurpation ought to be resisted; but as to the right behaviour towards an established government which has sprung from a successful usurpation, there is a great difference of opinion. Some think that it should be regarded as legitimate, as soon as it is firmly established: others that it ought to be obeyed at once, but under protest, with the purpose of renewing the conflict on a favourable opportunity: others think that this latter is the right attitude at first, but that a usurping government, when firmly established, loses its illegitimacy gradually, and that it becomes, after a while, as criminal to rebel against it as it was originally to establish it. And this last seems, on the whole, the view of Common Sense; but the point at which the metamorphosis is thought to take place can hardly be determined otherwise than by considerations of expediency.

But again, it is only in the case of an absolute government, where customary obedience is unconditionally due to one or more persons, that the fundamental difficulties of ascertaining the legitimacy of authority are of the simple kind just discussed. In a constitutionally governed state numerous other moral disagreements arise. For, in such a state, while it is of course held that the sovereign is morally bound to conform to the constitution¹, it is still disputed whether the subjects' obli-

¹ It is perhaps hardly necessary that I should here notice the Hobbist doctrine, revived in a modified form by Austin, that "the power of the sovereign is incapable of [legal] limitation." For no one now maintains pure Hobbism: and Austin is as far as possible from meaning that there cannot be an express or tacit understanding between Sovereign and Subjects, the violation of which by the former may make it morally right for the latter to rebel. In fact, as used by him, Hobbes' doctrine reduces itself to the rather unimportant pro-

gation to obedience is properly conceived as conditional upon this conformity: and whether they have the moral right (1) to refuse obedience to an unconstitutional command; and (2) even to inflict on the sovereign the penalty of rebellion for violating the constitution. Again, in determining what the constitutional obligations really are we find much perplexity and disagreement, not merely as to the exact ascertainment of the relevant historical facts but as to the principles on which these facts ought to be treated. For the various limitations of sovereign authority comprised in the constitution have often been originally concessions extorted by fear from a sovereign previously absolute; and it is doubted how far such concessions are morally binding on the sovereign from whom they were wrested, and still more how far they are binding on succeeding sovereigns. Or, *vice versâ*, a people may have allowed liberties once exercised to fall into disuse; and it is doubted whether it retains the right of reclaiming them. And, generally, when a constitutional rule has to be elicited from a comparison of precedents, it is open to dispute whether a particular act of either party should be regarded as a constitutive precedent or as an illegitimate encroachment. And hence we find that, in constitutional countries, men's view of what their constitution traditionally is has often been greatly influenced by their view of what it ideally ought to be: in fact, the two questions have rarely been kept quite distinct.

§ 4. But even in cases where we can ascertain clearly to what authority obedience is properly due, further difficulties are liable to arise when we attempt to define the limits of such obedience. For in modern society, as we have seen, all admit that any authority ought to be disobeyed which commands immoral acts; but this is one of those tautological propositions, so common in popular morality, which convey no real information; the question is, what acts there are which do not cease to be immoral when they have been commanded by a rightful

position that a sovereign will not be punished for unconstitutional conduct through the agency of his own law-courts, so long as he remains sovereign. I may take this opportunity of observing that Austin's definition of Law is manifestly unsuited for our present purpose: since a law, in his view, is not a command that ought to be obeyed, but a command for the violation of which we may expect a particular kind of punishment.

authority. There seems to be no clear principle upon which these can be determined. It has sometimes been said that the Law cannot override definite duties; but the obligation of fidelity to contract is peculiarly definite, and yet we do not consider it right to fulfil a contract of which a law, passed subsequently to the making of the contract, has forbidden the execution. And, in fact, we do not find any practical agreement on this question, among persons who would not consciously accept the utilitarian method of deciding it by a balance of conflicting expediencies. For some would say that the duties of the domestic relations must yield to the duty of law-observance, and that (*e.g.*) a son ought not to aid a parent actively or passively in escaping the punishment of crime: while others would consider this rule too inhuman to be laid down, and others would draw the line between assistance and connivance. And similarly, when a rightly constituted government commands acts unjust and oppressive to others; Common Sense recoils from saying either that all such commands ought to be obeyed or that all ought to be disobeyed; but—apart from utilitarian considerations—I can find no clear accepted principle for distinguishing those unjust commands of a legitimate government which ought to be obeyed from those which ought not to be obeyed. Again, some jurists hold that we are not strictly bound to obey laws, when they command what is not otherwise a duty, or forbid what is not otherwise a sin; on the ground that in the case of duties prescribed only by positive laws, the alternatives of obeying or submitting to the penalty are morally open to us¹. Others, however, think this principle too lax; and certainly if a wide-spread preference of penalty to obedience were shewn in the case of any particular law, the legislation in question would be thought to have failed. Nor, on the other hand, does there seem to be any agreement as to whether one is bound to submit to unjust penalties.

¹ Cf. Blackstone, *Introduction*, §2. "In relation to those laws which enjoin only positive duties, and forbid only such things as are not *mala in se*, but *mala prohibita* merely, without any intermixture of moral guilt, annexing a penalty to non-compliance, here I apprehend conscience is no further concerned, than by directing a submission to the penalty in case of our breach of those laws.. the alternative is offered to every man, 'either abstain from this or submit to such a penalty.'"

Since, then, on all these points there is found to be so much difference of opinion, it seems idle to maintain that there is any clear and precise axiom or first principle of Order, intuitively seen to be true by the common reason and conscience of mankind. There is, no doubt, a vague general habit of obedience to laws as such (even if bad laws), which may fairly claim the universal *consensus* of civilized society: but when we try to state any explicit principle corresponding to this general habit, the *consensus* seems to abandon us, and we are inevitably drawn into controversies which seem to admit of no solution except that offered by the utilitarian method¹.

§ 5. We have next to treat of Good Faith, or Fidelity to Promises; which it is natural to consider in this place, because, as has been seen, the Duty of Law-observance has by some thinkers been based upon a prior duty of fulfilling a contract. The Social Contract however, as above examined, seems at best merely a convenient fiction, a logical artifice, by which the mutual jural relations of the members of a civilized community may be neatly expressed: and in stating the ethical principles of Common Sense, such a fiction would seem to be out of place. It must, however, be allowed that there has frequently been a close historical connexion between the Duty of Law-observance and the duty of Good Faith. In the first place, a considerable amount of Constitutional Law at least, in certain ages and countries, has been established or confirmed by compacts expressly made between different sections of the community; who agree that for the future government shall be carried on according to certain rules. The duty of observing these rules thus presents itself as a Duty of Fidelity to compact. Yet more is this the case, when the question is one of imposing not a law, but a law-giver; whose authority is strengthened by the enactment of an oath of allegiance from his subjects generally or a representative portion of them. Still, even in such cases, it can only be by a palpable fiction that the mass of the citizens can be regarded as bound by an engagement which only a few of them have actually taken.

We may begin our examination of the duty of Keeping

¹ Into the ethical difficulties peculiar to International Law, I have not thought it worth while to enter.

Promises by noticing that some moralists have classified or even identified it with Veracity. From one point of view there certainly seems to be an analogy between the two; as we fulfil the obligations of Veracity and Good Faith alike by effecting a correspondence between words and facts—in the one case by making fact correspond with statement, and in the other by making statement correspond with fact. But the analogy is obviously superficial and imperfect; for we are not bound to make our actions correspond with our assertions generally, but only with our promises. If I merely assert my intention of abstaining from alcohol for a year, and then after a week take some, I am (at worst) ridiculed as inconsistent: but if I have pledged myself to abstain, I am blamed as untrustworthy. Thus the essential element of the Duty of Good Faith seems to be not conformity to my own statement, but to expectations that I have intentionally raised in others.

On this view, however, the question arises whether, when a promise has been understood in a sense not intended by the promiser, he is bound to satisfy expectations which he did not voluntarily create. It is, I think, clear to Common Sense that he is so bound in some cases, if the expectation was natural and such as most men would form under the circumstances: but this would seem to be one of the more or less indefinite duties of Justice, and not properly of Good Faith, as there has not been, strictly speaking, any promise at all. The normal effect of language is to convey the speaker's meaning to the person addressed (here the promiser's to the promisee), and we always suppose this to have taken place when we speak of a promise. If through any accident this normal effect is missed, we may say that there is no promise, or not a perfect promise.

The moral obligation, then, of a promise is perfectly constituted when it is understood by both parties in the same sense. And by the term 'promise' we include not words^{only}, but all signs and even tacit understandings not expressly signified in any way, if such clearly form a part of the engagement. The promiser is bound to perform what both he and the promisee understood to be undertaken.

§ 6. Is, then, this obligation intuitively seen to be independent and certain?

It is often said to be so : and perhaps we may say that it seems so to unreflective common sense. But reflection seems at least to disclose a considerable number of qualifications of the principle ; some clear and precise, while others are more or less indefinite.

In the first place, thoughtful persons would commonly admit that the obligation of a promise is relative to the promisee, and may be annulled by him. And therefore if the promisee be dead, or otherwise inaccessible and incapable of granting release, there is constituted an exceptional case, of which the solution presents some difficulty¹.

Secondly, a promise to do an immoral act is held not to be binding, because the prior obligation not to do the act is paramount : just as in law a contract to do what a man is not legally free to do, is invalid : otherwise one could evade any moral obligation by promising not to fulfil it, which is clearly absurd². And the same principle is of course applicable to immoral omissions or forbearances to act : here, however, a certain difficulty arises from the necessity of distinguishing between different kinds or degrees of obligatoriness in duties ; since it is clear that a promise may sometimes make it obligatory to abstain from doing what it would otherwise have been a duty to do. Thus it becomes my duty not to give money to a meritorious hospital if I have promised all I can spare to an undeserving friend ; though apart from the promise it might have been my duty to prefer the hospital to the friend. We have, however, already seen the difficulty of defining the limits of strict duty in many cases : thus (*e.g.*) it might be doubted how far the promise of aid to a friend ought to override the duty of giving one's children a good education. The extent, therefore, to which the obligation of a promise overrides prior obligations becomes practically somewhat obscure.

§ 7. Further qualifications of the duty of fidelity to promises, the consideration of which is involved in more difficulty and

¹ Vows to God constitute another exception : and it is thought by many that if these are binding, there must be some way in which God can be understood to grant release from them. But this it is beyond my province to discuss.

² The case is somewhat different when the act has become immoral after the promise was made : still, here also, the prior duty of abstaining from it would be universally held to prevail.

dispute, are suggested when we examine more closely the conditions under which promises are made, and the consequences of executing them. In the first place, it is much disputed how far promises obtained by 'fraud or force' are binding. As regards fraud, if the promise was understood to be conditional on the truth of a statement which is found to be false, it is of course not binding, according to the principle I originally laid down. But a promise may be made in consequence of such a fraudulent statement, and yet made quite unconditionally. Even so, if it were clearly understood that it would not have been made but for the false statement¹, probably most persons would regard it as not binding. But the false statement may be only one consideration among others, and it may be of any degree of weight; and it seems doubtful whether we should feel justified in breaking a promise, because a single fraudulent statement had been a part of the inducement to make it: still more if there has been no explicit assertion, but only a suggestion of what is false: or no falsehood at all, stated or suggested, but only a concealment of material circumstances. We may observe that certain kinds of concealment are treated as legitimate by our law: in most contracts of sale, for example, the law adopts the principle of 'caveat emptor,' and does not refuse to enforce the contract because the seller did not disclose defects in the article sold, unless by some words or acts he produced the belief that it was free from such defects. Still, this does not settle the moral question how far a promise is binding if any material concealment is shewn to have been used to obtain it. We have also to consider the case in which an erroneous impression has not been wilfully produced, but was either shared by the promisee or produced in some way unintentionally. Perhaps in this last case most would say that the bindingness of the promise is not affected, unless it was expressly conditional. But on all these points Common Sense seems doubtful: and somewhat similar difficulties present themselves when we endeavour to define the obligation of promises partly obtained by some degree of illegal violence and intimidation.

§ 8. But, secondly, even if a promise has been made quite

¹ What is here said of a 'statement' may be extended to any mode of producing a false impression.

freely and fairly, circumstances may alter so much before the time comes to fulfil it, that the effects of keeping it may be quite other than those which were foreseen when it was made. In such a case probably all would agree that the promisee ought to release the promiser. But if he declines to do this, it seems difficult to decide how far the latter is bound. Some would say that he is in all cases: while others would consider that a considerable alteration of circumstances removed the obligation—perhaps adding that all engagements must be understood to be taken subject to a general understanding that they are only binding if material circumstances remain substantially the same. But such a principle very much impairs the theoretical definiteness of the duty.

This difficulty assumes a new aspect when we consider the case already noticed, of promises made to those who are now dead or temporarily out of the reach of communications. For then there is no means of obtaining release from the promise, while at the same time its performance may be really opposed to the wishes—or what would have been the wishes—of both parties. The difficulty is sometimes concealed by saying that it is our duty to carry out the ‘intention’ of the promise. For as so used the word Intention is, in common parlance, ambiguous: it may either mean the signification which the promisee attached to the terms employed, as distinct from any other signification which the common usage of words might admit: or it may include ulterior consequences of the performance of the promise, which he had in view in exacting it. Now we do not commonly think that the promiser is concerned with the latter. He certainly has not pledged himself to aim generally at the end which the promisee has in view, but only so far as some particular means are concerned: and if he considers these means not conducive to the end, he is not thereby absolved from his promise, under ordinary circumstances. But in the case supposed, when circumstances have materially changed, and the promise does not admit of revision, probably most persons would say that we ought to take into consideration the ulterior wishes of the promisee, and carry out what we sincerely think *would* have been his intention. But the obligation thus becomes very vague: since it is difficult to tell from a man’s

wishes under one set of circumstances what he would have desired under circumstances varying from these in a complex manner: and practically this view of the obligation of a promise generally leads to great divergence of opinion. Hence it is not surprising that some hold that even in such a case the obligation ought to be interpreted strictly: while others go to the other extreme, and maintain that it ceases altogether.

But again, it was said that a promise cannot abrogate a prior obligation; and, as a particular application of this rule, it would be generally agreed that no promise can make it right to inflict harm on any one. On further consideration, however, it appears doubtful how far the persons between whom the promise passed are included in the scope of this restriction. For, first, it does not seem to be commonly held that a man is as strictly bound not to injure himself as he is to avoid harming others; and so it is scarcely thought that a promise is not binding because it was a foolish one, and will entail an amount of pain or burden on the promiser out of proportion to the good done to the promisee. Still, if we take an extreme case, where the sacrifice is very disproportionate to the gain, many conscientious persons would think that the promise ought rather to be broken than kept. And, secondly, a different question arises when we consider the possibility of injuring the promisee by fulfilling the promise. For when it is said to be wrong to do harm to any one, we do not commonly mean only what he thinks harm, but what really is so, though he may think it a benefit; for it seems clearly a crime for me to give any one what I know to be poison, even though he may be stubbornly convinced that it is wholesome food. But now suppose that I have promised *A* to do something, which, before I fulfil the promise, I see reason to regard as likely to injure him. The circumstances may be precisely the same, and only my view of them have changed. If *A* takes a different view and calls on me to fulfil the promise, is it right to obey him? Surely no one would say this is an extreme case, such as that of the poison. But if the rule does not hold for an extreme case, where can we draw the line? at what point ought I to give up my judgment to *A*, unless my own conviction is weakened? Common Sense seems to give no clear answer.

§ 9. I have laid down that a promise is binding in so far as it is understood on both sides similarly: and such an understanding is ordinarily attained with sufficient clearness, as far as the apprehension of express words or signs is concerned. Still, even here obscurity and misapprehension sometimes occur: and in the case of the tacit understandings with which promises are often complicated, a lack of definite agreement is not improbable. It becomes, therefore, of practical importance to decide the question previously raised, What duty rests on the promiser of satisfying expectations which he did not intend to create? I called this a duty not so much of Good Faith as of Justice, which prescribes the fulfilment of normal expectations. How then shall we determine what these are? The method by which we commonly ascertain them seems to be the following. We form the conception of an average or normal man, and consider what expectations he would form under the circumstances, inferring this from the beliefs and expectations which men generally entertain under similar circumstances. We refer, therefore, to the customary use of language, and customary tacit understandings current among persons in the particular relations in which promiser and promisee stand. Such customary interpretations and understandings are of course not obligatory upon persons entering into an engagement: but they constitute a standard which we think we may presume to be known to all men, and to be accepted by them, except in so far as it is explicitly rejected. If one of the parties to an engagement has deviated from this common standard without giving express notice, we think it right that he should suffer any loss that may result from the misunderstanding. This criterion then is generally applicable: but if custom is ambiguous or shifting it cannot be applied; and then the just claims of the parties become a problem, the solution of which is very difficult, if not strictly indeterminate.

So far we have supposed that the promiser can choose his own words, and that if the promisee finds them ambiguous he can get them modified, or (what comes to the same thing) explained, by the promiser. But we have now to observe that in the case of promises made to the community, as a condition of obtaining some office or emolument, a certain unalterable form

of words has to be used if the promise is made at all. Here the difficulties of moral interpretation are much increased. It may be said, indeed, that the promise ought to be interpreted in the sense in which its terms are understood by the community: and, no doubt, if their usage is quite uniform and unambiguous, this rule of interpretation is sufficiently obvious and simple. But since words are often used in different ways by different members of the same society, and especially with different degrees of strictness and laxity, it often happens that a promise to the community cannot strictly be said to be understood in any one sense: the question therefore arises, whether the promiser is bound to keep it in the sense in which it will be most commonly interpreted, or whether he may select any of its possible meanings. And if the formula is one of some antiquity, it is further questioned, whether it ought to be interpreted in the sense which its words would now generally bear, or in that which they bore when it was drawn up; or, if they were then ambiguous, in the sense which appears to have been attached to them by the government that imposed the promise. On all these points it is difficult to elicit any clear view from Common Sense. And the difficulty is increased by the fact that there are usually strong inducements to make these formal engagements, which cause even tolerably conscientious persons to take them in a strained and unnatural sense. When this has been done continually by many persons, a new general understanding grows up as to the meaning of the engagements: sometimes they come to be regarded as 'mere forms,' or, if they do not reach this point of degradation, they are at least understood in a sense differing indefinitely from their original one. The question then arises, how far this process of gradual illegitimate relaxation or perversion can modify the moral obligation of the promise for a thoroughly conscientious person. It seems clear that when the process is complete, we are right in adopting the new understanding as far as Good Faith is concerned, even if it palpably conflicts with the natural meaning of language; although it is always desirable in such cases that the form of the promise should be changed to correspond with the changed substance. But when, as is ordinarily the case, the process is incomplete, since a portion of the community understands

the engagement in the original strict sense, the obligation becomes difficult to determine, and the judgments of conscientious persons respecting it become divergent and perplexed.

To sum up the results of the discussion : it appears that a clear *consensus* can only be claimed for the principle that a promise, express or tacit, is binding, if a number of conditions are fulfilled : viz. if the promiser has a clear belief as to the sense in which it was understood by the promisee, and if the latter is still in a position to grant release from it, but unwilling to do so, if it was not obtained by force or fraud, if it does not conflict with definite prior obligations, if we do not believe that its fulfilment will be harmful to the promisee, or will inflict a disproportionate sacrifice on the promiser, and if circumstances have not materially changed since it was made. If any of these conditions fails, the *consensus* seems to become evanescent, and the common moral perceptions of thoughtful persons fall into obscurity and disagreement.

CHAPTER VII.

THE CLASSIFICATION OF DUTIES.—VERACITY.

§ 1. IT may easily seem that when we have discussed Benevolence, Justice, and the observance of Law and Contract, we have included in our view the whole sphere of social duty, and that whatever other maxims we find accepted by Common Sense must be subordinate to the principles which we have been trying to define.

For whatever we owe definitely to our fellow-men, besides the observance of special contracts, and of positive laws, seems—at least by a slight extension of common usage—to be naturally included under Justice: while the more indefinite obligations which we recognize seem to correspond to the goodwill which we think ought to exist among all members of the human family, together with the stronger affections appropriate to special relations and circumstances. And hence it may be thought that the best way of treating the subject would have been to divide Duty generally into Social and Self-regarding, and again to subdivide the former branch into the heads which I have discussed one by one; afterwards adding such minor details of duty as have obtained special names and distinct recognition. And this is perhaps the proper place to explain why I did not adopt this course. The division of duties into Social and Self-regarding, though obvious, and acceptable enough as a rough *primâ facie* classification, does not on closer examination seem exactly appropriate to the Intuitional Method. For these titles naturally suggest that the happiness or well-being, of the agent or of others, is always the end and final determinant of right action: whereas the Intuitional doctrine is, that at least certain kinds of conduct

are prescribed absolutely, without reference to their ulterior consequences. And if a more general meaning be given to the terms, and by Social duties we understand those which consist in the production of certain effects upon others, while in the Self-regarding we aim at producing certain effects upon ourselves, the division is still an unsuitable one. For these consequences are not clearly recognized in the enunciation of common rules of morality: and in many cases we produce marked effects both on ourselves and on others, and it is not easy to say which (in the view of Common Sense) are most important: and again, this principle of division would sometimes make it necessary to cut in two the class of duties prescribed under some common notion; as the same rule may govern both our social and our solitary conduct. Take, for example, the acts morally prescribed under the head of Courage. It seems clear that the prominence given to this Virtue in historic systems of morality has been due to the great social importance that must always attach to it, so long as communities of men are continually called upon to fight for their existence and well-being: but still the quality of bravery is the same essentially, whether it be exhibited for selfish or social ends.

It is no doubt true that when we examine with a view to definition the kinds of conduct commended or prescribed in any list of Virtues commonly recognized, we find, to a great extent, that the maxims we obtain are clearly not absolute and independent: that the quality denoted by our term is admittedly only praiseworthy in so far as it promotes individual or general welfare, and becomes blameworthy—though remaining in other respects the same—when it operates adversely to these ends. We have already noticed this result in one or two instances, and it will be illustrated at length in the following chapters. But though this is the case to a great extent, it is, for our present purpose, of special importance to note the—real or apparent—exceptions to the rule; because they are specially characteristic of the method that we call Intuitionism.

One of the most important of these exceptions is Veracity: and the affinity in certain respects of this duty—in spite of fundamental differences—to the duty of Good Faith or Fidelity

to Promises renders it convenient to examine the two in immediate succession. Under either head a certain correspondence between words and facts is prescribed: and hence the questions that arise when we try to make the maxims precise are somewhat similar in both cases. For example, just as the duty of Good Faith did not lie in conforming our acts to the *admissible* meaning of certain words¹, but to the meaning which we knew to be put on them by the promisee; so the duty of Truthspeaking is not to utter words which *might*, according to common usage, produce in other minds beliefs corresponding to our own, but words which we believe will have this effect on the persons whom we address. And this is usually a very simple matter, as the natural effect of language is to convey our beliefs to other men, and we commonly know quite well whether we are doing this or not. A certain difficulty arises, as in the case of promises, from the use of set forms imposed either by law or by custom; to which most of the discussion of the similar difficulty in the preceding chapter applies with obvious modifications. In the case of formulæ imposed by law—such (*e.g.*) as declarations of religious belief—it is doubtful whether we may understand the terms in any sense which they commonly bear, or are to take them in the sense intended by the Legislature that imposed them; and again, a difficulty is created by the gradual degradation or perversion of their meaning, which results from the strong inducements offered for their general acceptance; for thus they are continually strained and stretched until a new general understanding seems gradually to grow up as to the meaning of certain phrases; and it is continually disputed whether we may veraciously use the phrases in this new signification. A similar process continually alters the meaning of conventional expressions current in polite society. When a man declares that he ‘has great pleasure in accepting’ a vexatious invitation, or is ‘the obedient servant’ of one whom he regards as an inferior, he uses phrases which were probably once deceptive. If they are so no longer, Common Sense condemns as over-scrupulous the refusal to use them where it is customary to do so. But Common Sense seems doubtful and perplexed where the process of degradation

¹ The case where set forms are used being the *exceptio probans regulam*.

is incomplete, and there are still persons who may be deceived : as in the use of the reply that one is 'not at home' to an inconvenient visitor from the country.

However, apart from the use of conventional phrases, the rule 'to speak the truth' is not generally difficult of application in conduct. And many moralists have regarded this, from its simplicity and definiteness, as a quite unexceptionable instance of an ethical axiom. I think, however, that patient reflection will shew that this view is not really confirmed by the Common Sense of mankind.

§ 2. In the first place, it does not seem clearly agreed whether Veracity is an absolute and independent duty, or a special application of some higher principle. We find (*e.g.*) that Kant regards it as a duty owed to oneself to speak the truth, because 'a lie is an abandonment or, as it were, annihilation of the dignity of man.' And this seems to be the view in which lying is prohibited by the code of honour, except that it is not thought (by men of honour as such) that the dignity of man is impaired by *any* lying: but only that lying for selfish ends, especially under the influence of fear, is mean and base. In fact there seem to be circumstances under which the code of honour prescribes lying. Here, however, it may be said to be plainly divergent from the morality of Common Sense. Still, the latter does not seem to decide clearly whether truth-speaking is absolutely a duty, needing no further justification: or whether it is merely a general right of each man to have truth spoken to him by his fellows, which right however may be forfeited or suspended under certain circumstances. Just as each man is thought to have a natural right to personal security generally, but not if he is himself attempting to injure others in life and property: so if we may even kill in defence of ourselves and others, it seems strange if we may not lie, if lying will defend us better against a palpable invasion of our rights: and Common Sense does not seem to prohibit this decisively. And again, just as the orderly and systematic slaughter which we call war is thought perfectly right under certain circumstances, though painful and revolting: so in the word-contests of the law-courts, the lawyer is commonly held to be justified in untruthfulness within strict rules and limits: for an ad-

vocate is thought to be over-scrupulous who refuses to say what he knows to be false, if he is instructed to say it¹. Again, where deception is designed to benefit the person deceived, Common Sense seems to concede that it may sometimes be right: for example, most persons would not hesitate to speak falsely to an invalid, if this seemed the only way of concealing facts that might produce a dangerous shock: nor do I perceive that any one shrinks from telling fictions to children, on matters upon which it is thought well that they should not know the truth. But if the lawfulness of benevolent deception in any case be admitted, I do not see how we can decide when and how far it is admissible, except by considerations of expediency; that is, by weighing the gain of any particular deception against the imperilment of mutual confidence involved in all violation of truth.

The much argued question of religious deception ('pious fraud') naturally suggests itself here. It seems clear, however, that Common Sense now pronounces against the broad rule, that falsehoods may rightly be told in the interests of religion. But there is a subtler form in which the same principle is still maintained by moral persons. It is sometimes said that the most important truths of religion cannot be conveyed into the minds of ordinary men, except by being enclosed, as it were, in a shell of fiction; so that by relating such fictions as if they were facts, we are really performing an act of substantial veracity². Reflecting upon this argument, we see that it is not after all so clear wherein Veracity consists. For from the beliefs immediately communicated by any set of affirmations inferences are naturally drawn, and we may clearly foresee that they will be drawn. And though commonly we intend that both the beliefs immediately communicated and the inferences drawn from them should be true, and a person who always aims

¹ It can hardly be said that the advocate merely *reports* the false affirmations of others: since the whole force of his pleading depends upon his adopting them and working them up into a view of the case which, for the time at least, he appears to hold.

² *E.g.* certain religious persons hold—or held in 1873—that it is right solemnly to affirm a belief that God created the world in 6 days and rested on the 7th, meaning that 1 : 6 is the divinely ordered proportion between rest and labour.

at this is praised as candid and sincere: still we find relaxation of the rule prescribing this intention claimed in two different ways by at least respectable sections of opinion. For first, as was just now observed, it is sometimes held that if a conclusion is true and important, and cannot be satisfactorily communicated otherwise, we may lead the mind of the hearer to it by means of fictitious premises. But the exact reverse of this is perhaps a commoner view: viz. that it is only an absolute duty to make our actual affirmations true: for it is said that though the ideal condition of human converse involves perfect sincerity and candour, and we ought to rejoice in exhibiting these virtues where we can, still in our actual world concealment is frequently necessary to the well-being of society, and may be legitimately effected by any means short of actual falsehood. Thus it is not uncommonly said that in defence of a secret we may not indeed *lie*¹, i.e. produce directly beliefs contrary to fact; but we may "turn a question aside," i.e. produce indirectly, by natural inference from our answer, a negatively false belief; or "throw the inquirer on a wrong scent," i.e. produce similarly a positively false belief. These two methods of concealment are known respectively as *suppressio veri* and *suggestio falsi*, and many think them legitimate under certain circumstances: while others say that if deception is to be practised at all, it is mere formalism to object to any one mode of effecting it more than another.

On the whole, then, reflection seems to shew that the rule of Veracity, as commonly accepted, cannot be elevated into a definite moral axiom: for there is no real agreement as to how far we are bound to impart true beliefs to others: and while it is contrary to Common Sense to exact absolute candour under all circumstances, we yet find no self-evident secondary principle, clearly defining when it is not to be exacted.

§ 3. There is, however, one method of exhibiting *à priori* the absolute duty of Truth, which we must not overlook; as, if it be valid, it would seem that the exceptions and qualifications above mentioned have been only admitted by Common Sense from inadvertence and shallowness of thought.

It is said that if it were once generally understood that lies

¹ Cf. Whewell, *Elements of Morality*, Book II. c. xv. § 299.

were justifiable under certain circumstances, it would immediately become quite useless to tell the lies, because no one would believe them; and that the moralist cannot lay down a rule which, if generally accepted, would be suicidal. To this there seem to be three answers. In the first place it is not necessarily an evil that men's confidence in each other's assertions should, *under certain peculiar circumstances*, be impaired or destroyed: it may even be the very result which we should most desire to produce: *e.g.* it is obviously a most effective protection for legitimate secrets that it should be universally understood and expected that those who ask questions which they have no right to ask will have lies told them: nor, again, should we be restrained from pronouncing it lawful to meet deceit with deceit, merely by the fear of impairing the security which rogues now derive from the veracity of honest men. No doubt the ultimate result of general untruthfulness under the circumstances would be a state of things in which such falsehoods would no longer be told: but unless this ultimate result is undesirable, the prospect of it does not constitute a reason why the falsehoods should not be told so long as they are useful. But, secondly, since the beliefs of men in general are not formed purely on rational grounds, experience shews that untruthfulness may long remain partially effective under circumstances where it is generally understood to be legitimate. We see this in the case of the law-courts. For though jurymen are perfectly aware that it is considered the duty of an advocate to state as plausibly as possible whatever he has been instructed to say on behalf of any criminal he may defend, still a skilful pleader may often produce an impression that he sincerely believes his client to be innocent: and it remains a question of casuistry how far this kind of hypocrisy is justifiable. But, finally, it cannot be assumed as certain that it is never right to act upon a maxim of which the universal application would be an undoubted evil. This assumption may seem to be involved in what was previously admitted as an ethical axiom, that what is right for me must be right for 'all persons under similar conditions'. But reflection will shew that there is a special case within the range of the axiom in which its

¹ Cf. ch. I. § 3 of this Book.

application is necessarily self-limiting, and excludes the practical universality which the axiom appears to suggest: *i.e.* where the agent's conditions include (1) the knowledge that his maxim is not universally accepted, and (2) a reasoned conviction that his act will not tend to make it so, to any important extent. For in this case the axiom will practically only mean that it will be right for all persons to do as the agent does, if they are sincerely convinced that the act will not be widely imitated; and this conviction must vanish if it *is* widely imitated. It can hardly be said that these conditions are impossible: and if they are possible, the axiom that we are discussing can only serve, in its present application, to direct our attention to an important danger of unveracity, which constitutes a strong—but not formally conclusive—utilitarian ground for speaking the truth¹.

NOTE.—Mr Stephen (*Science of Ethics*, ch. v. § 33) explains the exceptions to the rule of truth-speaking as follows.

"The rule, 'Lie not,' is the external rule, and corresponds approximately to the internal rule, 'Be trustworthy' Cases occur where the rules diverge, and in such cases it is the internal rule which is morally approved. Truthfulness is the rule because in the vast majority of cases we trust a man in so far as he speaks the truth; in the exceptional cases, the mutual confidence would be violated when the truth, not when the lie, is spoken."

This explanation seems to me for several reasons inadequate. (1) If we may sometimes lie to defend the lie or secrets of others, it is paradoxical to say that we may not do so to defend our own; but a falsehood in self-defence obviously cannot be justified as an application of the maxim "be trustworthy." (2) Even when the falsehood is in legitimate defence of others against attacks, we cannot say that the speaker manifests "trustworthiness" without qualification; for the deceived assailant trusts his veracity, otherwise he would not be deceived: the question therefore is under what circumstances the confidence of *A* that I shall speak the truth may legitimately be disappointed in order not to disappoint the confidence of *B* that I shall defend his life and honour. This question Mr Stephen's explanation does not in any way aid us to answer.

The general question raised by Mr Stephen, as to the value of "internal rules," expressed in the form "Be this," in contrast to external rules, expressed in the form "Do this," will be dealt with in a subsequent chapter (XIV. § 1).

¹ See Book IV. ch. v. § 3 for a further discussion of this axiom.

CHAPTER VIII.

OTHER SOCIAL DUTIES AND VIRTUES.

§ 1. WHEN we proceed to inquire how far the minor social duties and virtues recognized by Common Sense appear on examination to be anything more than special applications of the Benevolence—general or particular—discussed in chap. iv., the department of duty which most prominently claims our attention, is that which deals with the existence, and determines the legitimacy, of feelings antithetical to the benevolent.

For it seems that malevolent affections are as natural to man as the benevolent: not indeed in the same sense—for man tends to have normally some kindly feeling for any fellow-man, when there is no special cause operating to make him love or hate, (though this tendency is obscured in the lower stages of social development by the habitual hostility between strange tribes and races); but still such special causes of malevolent feeling continually occur, and, in the main, exemplify a psychological law analogous to that by which the growth of benevolent feelings is explained. For just as we are apt to love those who are the cause of pleasure to us whether by voluntary benefits or otherwise: so by strict analogy we naturally dislike those who have done us harm, either consciously from malevolence or mere selfishness, or even unconsciously, as when another man is an obstacle to our attainment of a much-desired end. Thus we naturally feel ill-will to a rival who deprives us of an object of competition: and so in persons in whom the desire of superiority is strong, a certain dislike of any one who is more successful or prosperous than themselves is easily aroused: and this envy,

however repulsive to our moral sense, seems as natural as any other malevolent emotion. And it is to be observed that each of the elements into which we can analyse malevolent affection finds its exact counterpart in the analysis of the benevolent: as the former includes a dislike of the presence of its object and a desire to inflict pain on it, and also a capacity of deriving pleasure from the pain thus inflicted¹.

If now we ask how far indulgence of malevolent emotions is right and proper, the answer of Common Sense is not easy to formulate. For some would say broadly that they ought to be repressed altogether or as far as possible. And no doubt we blame all envy (though sometimes to exclude it altogether requires a magnanimity which we praise): and we regard as virtues or natural excellences the *good-humour* which prevents one from feeling even pain to a material extent—not to say resentment—from trifling annoyances inflicted by others, the *meekness* which does not resent even graver injuries, the *mildness* and *gentleness* which refrain from retaliating them, and the *placability* which accords forgiveness rapidly and easily. We are even accustomed to praise the *mercy* which spares even deserved punishment: because though we never exactly disapprove of the infliction of deserved punishment, and hold it to be generally a duty of government—and in certain cases of private persons—to inflict it, we do not think that this duty admits of no exceptions; we think that in exceptional cases considerations not strictly relevant to the question of justice may be properly regarded as reasons for remitting punishment, and we admire the sympathetic nature that eagerly avails itself of these legitimate occasions for remission.

On the other hand Common Sense admits instinctive resent-

¹ It is to be observed that men derive pleasure from the pains and losses of others, in various ways, without the specific emotion which I distinguish as malevolent affection: either (1) from the sense of power exercised—which explains much of the wanton cruelty of schoolboys, despots, &c.—or (2) from a sense of their own superiority or security in contrast with the failures and struggles of others, or (3) even merely from the excitement sympathetically caused by the manifestation or representation of any strong feeling in others; a real tragedy is interesting in the same way as a fictitious one. But these facts, though psychologically interesting, present no important ethical problems, since no one doubts that pain ought not to be inflicted from such motives as these.

ment for wrong to be legitimate and proper: and even a more sustained and deliberate malevolence is commonly approved as virtuous indignation. The problem, then, is how to reconcile these diverse approvals. Even as regards external duty, there is some difficulty; since, though it is clear to common sense that in a well-ordered society punishment of adults ought generally to be inflicted by government, and that a private individual wronged ought not to "take the law into his own hands,"—still there are in all societies injuries to individuals which the law does not punish at all or not adequately, and for which effective requital is often possible without transgressing the limits of legality; and there seems to be no clear agreement as to the right manner of dealing with these. For the Christian code is widely thought to prescribe a complete and absolute forgiveness of such offences, and many Christians have endeavoured to carry out this rule by dismissing the offences as far as possible from their minds, or at least allowing the memory of them to have no effect on their outward conduct. Few, however, would deny that, so far as a wrong done to me gives ground for expecting future mischief from the offender to myself or to others, I am bound as a rational being to take due precautions against this future mischief; and probably most would admit that such precautions for the future, in the case we are considering, may include the infliction of punishment for the past, where impunity would give a dangerous temptation to a repetition of the unpunished offence. If we ask, therefore, how far forgiveness is practically possible, the answer seems admittedly to depend on two considerations: (1) how far the punishment to which resentment prompts is really required in the interests of society, and (2) how far, if so, it will be adequately inflicted if the person wronged refrains from inflicting it. But, obviously, so far as we allow the question to be settled by these considerations we are introducing a method difficult to distinguish from the Utilitarian.

And we seem led to a similar result in discussing the legitimacy of malevolent feeling. Here again we find much disagreement among thoughtful persons: for many would say that though the emotion of anger is legitimate, it ought to be directed always against wrong acts as such, and not against

the agent: for even where the anger may legitimately prompt us to punish him, it ought never to overcome our kindly feeling towards him. And certainly if this state of mind is possible, it seems the simplest reconciliation of the general maxim of Benevolence with the admitted duty of inflicting punishment. On the other hand, it is urged, with some reason, that to retain a genuine kindly feeling towards a man, while we are gratifying a strong impulse of aversion to his acts by inflicting pain on him, requires a subtle complexity of emotion too far out of the reach of ordinary men to be prescribed as a duty: and that we must allow as right and proper a temporary suspension of benevolence towards wrong-doers until they have been punished. Some, again, make a distinction between Instinctive and Deliberate Resentment: saying that the former is legitimate in so far as it is required for the self-defence of individuals and the repression of mutual violence, but that deliberate resentment is not similarly needed, for if we act deliberately we can act from a better motive. Others, however, think that a deliberate and sustained desire to punish wrong-doers is required in the interests of society, since the mere desire to realize Justice will not practically be strong enough to repress offences: and that it is as serious a mistake to attempt to substitute the desire of Justice for natural resentment as it would be to substitute prudence for natural appetite in eating and drinking, or mere dutifulness for filial affection¹.

Again, a distinction may be taken between the impulse to inflict pain and the desire of the antipathetic pleasure which the agent will reap from this infliction; so that, while we approve the former under certain circumstances, we may still regard the latter as altogether inadmissible. It would seem, however, that a man under the influence of a strong passion of resentment can hardly exclude from his mind altogether an anticipation of the pleasure that he will feel when the passion is gratified; and if so, he can hardly exclude altogether the desire of this gratification. If, therefore, it is important for the well-being of society that men should derive hearty satisfaction from the punishment

¹ Butler (Sermon viii., *Upon Resentment*) recognizes that deliberate resentment "has in fact a good influence upon the affairs of the world;" though "it were much to be wished that men would act from a better principle."

of a nefarious criminal, it is perhaps going too far to prohibit absolutely the desire of this satisfaction; though we may say that a man ought not to cherish this desire, and gloat over the anticipated pleasure.

On the whole we may perhaps sum up by saying that a superficial view of the matter naturally leads us to condemn sweepingly all malevolent feelings and the acts to which they prompt, as contrary to the general duty of benevolence: but that the common sense of reflective persons recognizes the necessity of relaxing this rule in the interests of society: only it is not clear as to the limits or principles of this relaxation, though inclined to let it be determined by considerations of expediency.

§ 2. The remaining virtues that are clearly and exclusively social, will be easily seen to have no independent maxims; the conduct in which they are respectively realized being merely the fulfilment, under special conditions, of the rules already discussed. We need not, then, enter upon an exhaustive examination of these minor virtues—for it is not our object to frame a complete glossary of ethical terms—: but for illustration's sake it may be well to discuss one or two of them; and I will select for examination Liberality with its cognate notions, partly on account of the prominence that it has had in the earlier ages of thought, and partly because of a certain complexity in the feelings with which it is usually regarded. Considered as a Virtue, Liberality seems to be merely Benevolence, as exhibited in the particular service of giving money, beyond the limits of strict duty as commonly recognized:—for in so far as it can be called a duty to be liberal, it is because in the performance of the more or less indefinite duties enumerated in ch. iv. we do not like exactness to be sought; a certain excess is needful if the duty is to be well done. And perhaps in the case of the poor this graceful excess is excluded by prudence: for though a poor man might make a great sacrifice in a small gift we should call this generous but scarcely liberal; Liberality appears to require an external abundance in the gift even more than a self-sacrificing disposition. It seems therefore to be possible only to the rich: and, as I have hinted, in the admiration commonly accorded to it there seems to be mingled an element rather æsthetic than moral. For we are all apt to

admire power, and we recognize the latent power of wealth gracefully exhibited in a certain degree of careless profusion when the object is to give happiness to others. Indeed the vulgar admire the same carelessness as manifested even in selfish luxury.

The sphere of Liberality, then, lies generally in the fulfilment of the indefinite duties of Benevolence. But there is a certain borderground between Justice and Benevolence where it is especially shewn; namely, in the full satisfaction of all customary expectations, even when indefinite and uncertain; as (*e.g.*) in the remuneration of services, in so far as this is governed by custom; and even where it is left entirely to free contract, and therefore naturally determined by haggling and bargaining (as market value generally), it is characteristic of a liberal man to avoid this haggling and to give somewhat higher remuneration than the other party might be induced to take, and similarly to take for his own services a somewhat lower payment than he might persuade the other to give. And again, since laws and promises and especially tacit understandings are sometimes doubtful and ambiguous, a liberal man will in such cases unhesitatingly adopt the interpretation which is least in his own favour, and pay the most that he can by any fairminded person be thought to owe, and exact the least that reasonably can be thought to be due to himself: that is, if the margin be, relatively to his resources, not considerable¹. And of a man who does the opposite of all this we predicate Meanness; this being the vice antithetical to Liberality. Here again there seems no place for this particular vice if the amount at stake be considerable; for then we think it not mean to exact one's own rights to the full, and worse than mean to refuse another what he ought to have; in fact in such cases we think that any indefiniteness as to rights should be practically removed by the decision of a judge or arbitrator. The vice of meanness then is, we may say, bounded on the side of vice by injustice: the mean man is blamed not for violation of Justice, but, because he chooses a trifling gain to himself

¹ If the amount at stake is such as to constitute a real sacrifice, the conduct seems to be more than liberal, and (unless blamed as extravagant) is rather praised as generous or highminded.

rather than the avoidance of disappointment to others. And here, again, it should be observed, an element not strictly moral is included in the common disapprobation of meanness. For, as we have seen, a certain carelessness of money is admired as a sign of power and superiority: and the opposite habit is a symbol of inferiority. The mean man then is apt to be despised as having the bad taste to shew this symbol needlessly, preferring a little gain to the respect of his fellow-men.

Meanness, however, has a wider sphere than Liberality, and refers not merely to the taking or refusing of money, but to taking advantages generally: in this wider sense the opposite virtue is Generosity.

In so far as the sphere of Generosity coincides with that of Liberality, the former seems partly to transcend the latter, partly to refer more to feelings than to outward acts, and to imply a completer triumph of unselfish over selfish impulses. In the wider sense it is strikingly exhibited in conflict and competition of all kinds. Here it is sometimes called Chivalry. Reflection shews us that the essence of this beautiful virtue is the realization of Benevolence under circumstances which make it peculiarly difficult and therefore peculiarly admirable. For Generosity or Chivalry towards adversaries or competitors seems to consist in shewing as much kindness and regard for their well-being as is compatible with the ends and conditions of conflict: one prominent form of this being the endeavour to realize ideal justice in these conditions, not merely by observing all the rules and tacit understandings under which the conflict is conducted, but by resigning even accidental advantages. Such resignation, however, is not considered a strict duty: nor is there any agreement as to how far it is right and virtuous; for what some would praise and approve, others would regard as quixotic and extravagant.

To sum up, we may say that the terms Liberality and Generosity, so far as they are strictly ethical, denote the virtue of Benevolence (perhaps including Justice to some extent) as exhibited in special ways and under special conditions. And the examination of the other minor social virtues would evidently lead to similar general results: though it might not always be easy to agree on their definitions.

CHAPTER IX.

SELF-REGARDING VIRTUES.

§ 1. I CONCEIVE that according to the morality of Common Sense, an ultimate harmony between (1) Self-interest and (2) Virtue is assumed or postulated; so that the performance of duty and cultivation of Virtue generally may be regarded as a "duty to self," as being always conducive to the agent's true interest and well-being. But further, Common Sense (in modern Europe) recognizes a strict duty of preserving one's own life, even when the prospect life offers is one in which pain preponderates over pleasure; it is, indeed, held to be right and praiseworthy to encounter certain death in the performance of strict duty, or for the preservation of the life of another, or for any very important gain to society; but not merely in order to avoid pain to the agent. At the same time, within the limits fixed by this and other duties, Common Sense considers, I think¹, that it is a duty to seek our own happiness, except in so far as we can promote the welfare of others by sacrificing it. This "due concern about our own interest or happiness" may be called the Duty of Prudence. It should, however, be observed that—since it is less evident that men do not adequately desire their own greatest good, than that their efforts are not sufficiently well directed to its attain-

¹ Kant argues (*Metaphysic of Ethics*, § iv.) that as every one "inevitably wills" means to promote his own happiness this cannot be regarded as a duty. But, as I have before urged (Book i. ch. iv. § 1), a man does not "inevitably will" to do what he believes will be most conducive to his own *greatest* happiness.

The view in the text is that of Butler (*Dissertation Of the nature of Virtue*); who admits that "nature has not given us so sensible a disapprobation of imprudence and folly as of falsehood, injustice and cruelty;" but points out that such sensible disapprobation is for various reasons less needed in the former case.

ment—in conceiving Prudence as a Virtue or Excellence, attention is often fixed almost exclusively on its intellectual side. Thus regarded, Prudence may be said to be merely Wisdom made more definite by the acceptance of Self-interest as its sole ultimate end: the habit of calculating carefully the best means to the attainment of our own interest, and resisting all irrational impulses which may tend to perturb our calculations or prevent us from acting on them.

§ 2. There are, however, current notions of particular virtues, which might be called Self-regarding; but yet with respect to which it is not quite clear whether they are merely particular applications of Prudence, or whether they have independent maxims. Of these Temperance, one of the four cardinal virtues anciently recognized, seems the most prominent. In its ordinary use, Temperance is the habit of controlling the principal appetites (or desires which have an immediate corporeal cause). The habit of moderating and controlling our desires generally is recognized by Common Sense as useful and desirable, but with less distinctness and emphasis.

All are agreed that our appetites need control: but in order to establish a maxim of Temperance, we have to determine within what limits, on what principle, and to what end they ought to be controlled. Now in the case of the appetites for food, drink, sleep, stimulants, &c., no one doubts that bodily health and vigour is the end naturally subserved by their gratification, and that the latter ought to be checked whenever it tends to defeat this end (including in the notion of health the most perfect condition of the mental faculties, so far as this appears to depend upon the general state of the body). And, further, the indulgence of a bodily appetite is manifestly imprudent, if it involves the loss of any greater gratification of whatever kind: and otherwise wrong if it interferes with the performance of duties; though it is perhaps doubtful how far this latter indulgence would commonly be condemned as ‘intemperance.’

Some, however, deduce from the obvious truth, that the maintenance of bodily health is the chief natural end of the appetites, a more rigid rule of restraint, and one that goes beyond prudence. They say that this end ought to fix not only

the negative but the positive limit of indulgence; that the pleasure derived from the gratification of appetite should never be sought *per se* (even when it does not impair health, or interfere with duty, or with a greater pleasure of a different kind); but only in so far as such gratification is positively conducive to health. When we consider to what a marked divergence from the usual habits of the moral rich this principle would lead, we might be disposed to say that it is clearly at variance with Common Sense: but it often meets with verbal assent.

There is, again, a third and intermediate view which accepts the principle that the gratification of appetite is not to be sought for its own sake, but admits other ends as legitimate besides the mere maintenance of health and strength:—*e.g.* “cheerfulness, and the cultivation of the social affections¹.” Some such principle seems to be more or less consciously held by many persons: hence we find that solitary indulgence in the pleasures of the table is very frequently regarded with something like moral aversion: and that the banquets which are given and enjoyed by moral persons, are vaguely supposed to have for their end not the common indulgence of sensual appetites, but the promotion of conviviality and conversational entertainment. For it is generally believed that the enjoyment in common of a luxurious meal developes social emotions, and also stimulates the faculties of wit and humour and lively colloquy in general; and feasts which are obviously not contrived with a view to such convivial and colloquial gratifications seem to be condemned by refined persons. Still it would be going too far to state, as a maxim supported by Common Sense in respect of sensual pleasures generally, that they are never to be sought except they positively promote those of a higher kind.

§ 3. In the last section we have spoken chiefly of the appetites for food and drink. It is, however, in the case of the appetite of sex that the regulation morally prescribed most clearly and definitely transcends that of mere prudence: which is indicated by the special notion of Purity or Chastity².

At first sight it may perhaps appear that the regulation

¹ See Whewell's *Elements of Morality*, Bk. II. c. x.

² The notion of Chastity is nearly equivalent to that of Purity, only somewhat more external and superficial.

of the sexual appetite prescribed by the received moral code merely confines its indulgence within the limits of the union sanctioned by law: only that here, as the natural impulse is peculiarly powerful and easily excited, it is especially necessary to prohibit any acts, internal as well as external, that tend even indirectly to the transgression of these limits. And this is to a great extent true: still on reflection it will appear, I think, that our common notion of purity implies a standard independent of law; for, first, conformity to this does not necessarily secure purity: and secondly, all illegitimate sexual intercourse is not thought to be impure¹, and it is only by inadvertence that the two notions are sometimes confounded. But it is not very clear what this standard is. For when we interrogate the moral consciousness of mankind, we seem to find two views, a stricter and a laxer, analogous to the two interpretations of Temperance last noticed. It is agreed that the sexual appetite ought never to be indulged for the sake of the sensual gratification merely, but as a means to some higher end: but some say that the propagation of the species is the only legitimate, as it is obviously the primary natural, end: while others regard the development of mutual affection in a union designed to be permanent as an end perfectly admissible and right. I need not point out that the practical difference between the two views is considerable; so that this question is one which it is necessary to raise and decide. But it may be observed that any attempt to lay down minute and detailed rules on this subject seems to be condemned by Common Sense as tending to defeat the end of purity; as such minuteness of moral legislation invites men in general to exercise their thoughts on this subject to an extent which is practically dangerous².

I ought to point out that the Virtue of Purity is certainly not merely self-regarding, and is therefore properly out of place in this chapter: but the convenience of discussing it along

¹ In so far as mere illegitimacy of union is conceived to be directly and specially prohibited, and not merely from considerations of Prudence and Benevolence, it is regarded as a violation of Order rather than of Purity.

² It was partly owing to the serious oversight of not perceiving that Purity itself forbids too minute a system of rules for the observance of purity that the mediæval Casuistry fell into disrepute.

with Temperance has led me to take it out of its natural order. Some, however, would go further, and say that it ought to be treated as a distinctly social virtue: for the propagation and rearing of children is one of the most important of social interests: and they would maintain that Purity merely connotes a sentiment protective of these important functions, supporting the rules which we consider necessary to secure their proper performance. But it seems clear that, though Common Sense undoubtedly recognizes this tendency of the sentiment of Purity to maintain the best possible provision for the continuance of the human race, it still does not regard that as the fundamental point in the definition of this rule of duty, and the sole criterion in deciding whether acts do or do not violate the rule.

There seem to be no similar special questions with respect to most other desires. We recognize, no doubt, a general duty of self-control: but this is merely as a means to the end of acting rationally (whatever our interpretation of rational action may be); it only prescribes that we should yield to no impulse which prompts us to act in antagonism to ends or rules deliberately accepted. Further, there is a certain tendency among moral persons to the ascetic opinion that the gratification of merely sensual impulse is in itself somewhat objectionable: but this view does not seem to be taken by Common Sense in particular cases;—we do not (*e.g.*) commonly condemn the most intense enjoyment of muscular exercise, or warmth, or bathing. The only other case, besides that of the appetites above discussed, in which the Common Sense of our age and country seems to regard as right or admirable the repression of natural impulses, beyond what Prudence and Benevolence would dictate, is that of the promptings of pain and fear. An important instance of this is to be found in the before-mentioned rule prohibiting suicide absolutely, even in face of the strongest probability that the rest of a man's life will be both miserable and burdensome to others. But in other cases also praise is apparently bestowed on endurance of pain and danger, beyond what is conducive to happiness; as we shall have occasion to observe in the next chapter.

CHAPTER X.

COURAGE, HUMILITY, ETC.

§ 1. BESIDES the Virtue of Purity, which we found it convenient to discuss in the last chapter, there remain one or two prominent excellences of character which do not seem to be commonly admired and inculcated with any distinct reference either to private or to general happiness; and which, though in most cases obviously conducive to one or other of these ends, sometimes seem to influence conduct in a direction at variance with them.

For example, Courage is a quality which excites general admiration, whether it is shewn in self-defence, or in aiding others, or even when we do not see any benefit resulting from the particular exhibition of it. Again, in Christian societies, Humility (if believed sincere) often obtains unqualified praise, in spite of the loss that may evidently result from a man's underrating his own abilities. It will be well, therefore, to examine how far in either case we can elicit a clear and independent maxim defining the conduct commended under each of these notions.

To begin with Courage. We generally denote by this term a disposition to face danger of any kind without shrinking. We sometimes also call those who bear pain unflinchingly courageous: but this quality of character we more commonly distinguish as Fortitude. Now it seems plain that if we seek for a definition of *strict duty*, as commonly recognized, under the head either of Courage or of Fortitude, we can find none that does not involve a reference to other maxims and ends. For no one would say that it is our *duty* to face danger

or to bear avoidable pain generally, but only if it meets us in the course of duty¹. And even this needs further qualification: for as regards such duties as those (*e.g.*) of general Benevolence, it would be commonly allowed that the agent's pain and danger are to be taken into account in practically determining their extent:—it would be held that we are not bound to endure any pain except for the prevention of manifestly greater pain to another, or the attainment of a more important amount of positive good: nor to run any risk, unless the chance of additional benefit to be gained for another outweighs the cost and chance of loss to ourselves if we fail. Indeed it is doubtful whether the common estimate of the duty of Benevolence could be said to amount quite to this².

When, however, we consider Courage as an Excellence rather than a duty, it seems to hold a more independent position in our moral estimation. And this view corresponds more completely than the other to the common application of the notion: as there are many acts of courage, which are not altogether within the control of the Will, and therefore cannot be regarded as strict duties. For (1) danger is frequently sudden and needs to be met without deliberation, so that our manner of meeting it can only be semi-voluntary. And (2) though naturally timid persons can perhaps with effort control fear as they can anger or appetite, if time be allowed for deliberation, and can prevent it from taking effect in dereliction of duty: still this result is not all that is required for the performance of such courageous acts as need more than ordinary energy—for the energy of the timid virtuous man is liable to be exhausted in the effort to control his fear: *e.g.* in battle he can perhaps stand still to be killed as well as the courageous man, but not charge with the same impetuosity or strike with the same vigour and precision³.

¹ In the case of pain which cannot be avoided we consider that Fortitude will suppress outcries and lamentations: though in so far as these relieve the sufferer without annoying others, the duty seems doubtful.

² Cf. *ante*, ch. iv. § 4 of this Book.

³ The above remarks apply in a less degree to the "moral courage" by which men face the pains and dangers of social disapproval in the performance of what they believe to be duty: for the adequate accomplishment of such acts depends less on qualities not within the control of the will at any given time.

So far then as Courage is not completely voluntary, we have to consider whether it is a desirable quality rather than whether we are strictly bound to exhibit it. And here there seems no doubt that we commonly find it morally admirable without reference to any end served by it, and when the dangers which call it forth might be avoided without any dereliction of duty. At the same time we call a man foolhardy who runs unnecessarily into danger beyond a certain degree. Where then is the limit to be fixed? On utilitarian principles we should endeavour to strike as exact a balance as possible between the amount of danger incurred in any case and the probable benefit of cultivating and developing by practice a habit so frequently necessary for the due performance of important duties. This will obviously give a different result for different states of society and different callings and professions; as most people need this instinctive courage less in civilized societies than in semi-barbarous ones, and civilians less than soldiers. Perhaps the instinctive admiration of mankind for acts of daring does not altogether observe this limit: but we may say, I think, that in so far as it attempts to justify itself on reflection, it is commonly in some such way as this; and Common Sense does not seem to point to any limit depending on a different principle.

§ 2. As the Virtue of Courage is prominent in Pagan ethics, and in the Code of Honour which may be regarded as a sort of survival of the pagan view of morality, so Humility especially belongs to the ideal set before mankind by Christianity. The common account, however, of this virtue is somewhat paradoxical. For it is generally said that Humility prescribes a low opinion of our own merits: but if our merits are comparatively high, it seems strange to direct us to have a low opinion of them. It may be replied, that though our merits may be high when compared with those of ordinary men, there are always some to be found superior, and we can compare ourselves with these, and in the extreme case with ideal excellence, of which all fall far short; and that we ought to make this kind of comparison and not the other kind, and contemplate our faults—of which we shall assuredly find a sufficiency—and not our merits. But surely in the most important deliberations

which human life offers, in determining what kind of work we shall undertake and to what social functions we shall aspire, it is often necessary that we should compare our qualifications carefully with those of average men, if we are to decide rightly. And it would seem just as irrational to underrate ourselves as to overrate; and though most men are more prone to the latter mistake, there are certainly some rather inclined to the former.

I think that if we reflect carefully on the common judgments in which the notion of Humility is used, we shall find that the quality commonly *praised* under this name (which is not always used eulogistically), is not properly regulative of the opinions we form of ourselves—for here as in other opinions we ought to aim at nothing but Truth—but tends to the repression of two different seductive emotions, one entirely self-regarding, the other relating to others and partly taking effect in social behaviour. Partly, the Virtue of Humility is manifested in repressing the emotion of self-admiration, which springs naturally from the contemplation of our own merits, and as it is highly agreeable, prompts to such contemplation. This admiring self-complacency is generally condemned: but not, I think, by an intuition that claims to be ultimate, as it is commonly justified by the reason that such self-admiration, even if well-grounded, tends to check our progress towards higher virtue. The mere fact of our feeling this admiration is thought to be evidence that we have not sufficiently compared ourselves with our ideal, or that our ideal is not sufficiently high: and it is thought to be indispensable to moral progress that we should have a high ideal and should continually contemplate it. At the same time, we obviously need some care in the application of this maxim. For all admit that self-respect is an important auxiliary to right conduct: and moralists continually point to the satisfactions of a good conscience as part of the natural reward which Providence has attached to virtue: yet it is difficult to separate the glow of self-approbation which attends the performance of a virtuous action from the complacent self-consciousness which Humility seems to exclude. Perhaps we may say that the feeling of self-approbation itself is natural and a legitimate pleasure, but that if prolonged and fostered it is liable to

impede moral progress: and that what Humility prescribes is such repression of self-satisfaction as will tend on the whole to promote this end. On this view the maxim of Humility is clearly a dependent one: the end to which it is subordinate is progress in Virtue generally. As for such pride and self-satisfaction as are based not on our own conduct and its results, but on external and accidental advantages, these are condemned as involving a false and absurd view as to the nature of real merit.

But we not only take pleasure in our own respect and admiration, but still more, generally speaking, in the respect and admiration of others. The desire for this, again, is held to be to some extent legitimate, and even a valuable aid to morality: but as it is a dangerously seductive impulse, and frequently acts in opposition to duty, it is felt to stand in special need of self-control. Humility, however, does not so much consist in controlling this desire, as in repressing the claim for its satisfaction which we are naturally disposed to make upon others. We are inclined to demand from others 'tokens of respect,' some external symbol of their recognition of our elevated place in the scale of human beings; and to complain if our demands are not granted. Such claims and demands Humility bids us repress. It is thought to be our duty not to exact, in many cases, even the expression of reverence which others are strictly bound to pay. And yet here, again, there is a limit, in the view of Common Sense, at which this quality of behaviour passes over into a fault: for the omission of marks of respect¹ is sometimes an insult which impulses commonly regarded as legitimate and even virtuous (sense of Dignity, Self-respect, Proper Pride, &c.) prompt us to repel. I do not, however, think it possible to claim a *consensus* for any formula for determining this limit.

¹ I do not refer to customary marks of respect for officials, the omission of which would be a breach of established order; since the special political reason for requiring these obviously takes the question beyond the sphere of application of the Virtue of Humility.

CHAPTER XI.

REVIEW OF THE MORALITY OF COMMON SENSE.

§ 1. WE have now concluded such detailed examination of the morality of Common Sense as, on the plan laid down in chap. i. of this Book, it seemed desirable to undertake. We have not discussed all the terms of our common moral vocabulary: but I believe that we have omitted none that are important either in themselves or relatively to our present inquiry. For of those that remain we may fairly say, that they manifestly will not furnish independent maxims: for reflection will shew that the conduct designated by them is either prescribed merely as a means to the performance of duties already discussed; or is really identical with the whole or part of some of these, viewed in some special aspect, or perhaps specialized by the addition of some peculiar circumstance or condition.

Let us now pause and survey briefly the process in which we have been engaged, and the results which we have elicited.

We started with admitting the point upon the proof of which moralists have often concentrated their efforts, the existence of apparently independent moral intuitions. It seemed undeniable that men judge some acts to be right and wrong in themselves, without consideration of their tendency to produce happiness to the agent or to others: and indeed without taking their consequences into account at all, except in so far as these are included in the common notion of the act. We saw, however, that in so far as these judgments are passed in particular cases, they seem to involve (at least for the more reflective part of mankind) a reference of the case to some general rule of duty: and that in the frequent cases of doubt or conflict of

judgments as to the rightness of any action, appeal is commonly made to such rules or maxims, as the ultimately valid principles of moral cognition. In order, therefore, to throw the Morality of Common Sense into a scientific form, it seemed necessary to obtain as exact a statement as possible of these generally recognized principles. I did not think that I could dispense myself from this task by any summary general argument, based on the unscientific character of common morality. There is no doubt that the moral opinions of ordinary men are in many points loose, shifting, and mutually contradictory, but it does not follow that we may not obtain from this fluid mass of opinion, a deposit of clear and precise principles commanding universal acceptance. The question, whether we can do this or not, seemed to me one which should not be decided *à priori* without a fair trial: and it is partly in order to prepare materials for this trial that the survey in the preceding eight chapters has been conducted. I have endeavoured to ascertain impartially, by mere reflection on our common moral discourse, what are the general principles or maxims, according to which different kinds of conduct are judged to be right and reasonable in different departments of life. I wish it to be particularly observed, that I have in no case introduced my own views, in so far as I am conscious of their being at all peculiar to myself: my sole object has been to make explicit the implied premises of our common moral reasoning. I now wish to subject the results of this survey to a final examination, in order to decide whether these general formulæ possess the characteristics by which self-evident truths are distinguished from mere opinions.

§ 2. There seem to be four conditions, the complete fulfilment of which would establish a significant proposition, apparently self-evident, in the highest degree of certainty attainable: and which must be approximately realized by the premises of our reasoning in any inquiry, if that reasoning is to lead us cogently to trustworthy conclusions.

I. The terms of the proposition must be clear and precise. The rival originators of modern Methodology, Descartes and Bacon, vie with each other in the stress that they lay on this point: and the latter's warning against the "*notiones male terminatæ*" of ordinary thought is peculiarly needed in ethical

discussion. In fact my chief business in the preceding survey has been to free the common terms of Ethics, as far as possible, from objection on this score.

II. The self-evidence of the proposition must be ascertained by careful reflection. It is needful to insist on this, because most persons are liable to confound intuitions, on the one hand with mere impressions or impulses, which to careful observation do not present themselves as claiming to be dictates of Reason; and on the other hand, with mere opinions, to which the familiarity that comes from frequent hearing and repetition often gives a false appearance of self-evidence which attentive reflection disperses. In such cases the Cartesian method of testing the ultimate premises of our reasonings, by asking ourselves if we clearly and distinctly apprehend them to be true, may be of real use; though it does not, as Descartes supposed, afford a complete protection against error. A rigorous demand for self-evidence in our premises is a valuable protection against the misleading influence of our own irrational impulses on our judgments: while at the same time it not only distinguishes as inadequate the mere external support of authority and tradition, but also excludes the more subtle and latent effect of these in fashioning our minds to a facile and unquestioning admission of common but unwarranted assumptions.

And we may observe that the application of this test is especially needed in Ethics. For, on the one hand, it cannot be denied that any strong sentiment, however purely subjective, is apt to transform itself into the semblance of an intuition; and it requires careful contemplation to detect the illusion. Whatever we desire we are apt to pronounce desirable: and we are strongly tempted to approve of whatever conduct gives us keen pleasure¹. And on the other hand, among the rules of conduct to which we customarily conform, there are many which reflection shews to be really derived from some external authority: so that even if their obligation be unquestionable, they cannot be intuitively ascertained. This is of course the case with the Positive Law of the community to which we belong. There is no doubt that we ought,—at least generally speaking,

¹ Hence the practical importance of the Formal test of Rightness, on which Kant insists: cf. *ante*, ch. i. § 3 of this Book.

—to obey this: but what it is we cannot of course ascertain by any process of abstract reflection, but only by consulting Reports and Statutes. Here, however, the sources of knowledge are so definite and conspicuous, that we are in no danger of confounding the knowledge gained from studying them with the results of abstract contemplation. The case is somewhat different with the traditional and customary rules of behaviour which exist in every society, supplementing the regulative operation of Law proper: here it is much more difficult to distinguish the rules which a moral man is called upon to define for himself, by the application of intuitively known principles, from those as to which some authority external to the individual is recognized as the final arbiter¹.

We may illustrate this by referring to two systems of rules which we have before² compared with Morality; the Law of Honour, and the Law of Fashion or Etiquette. I noticed that there is an ambiguity in the common terms 'honourable' and 'dishonourable;' which are no doubt sometimes used, like ethical terms, as implying an absolute standard. Still, when we speak of the Code of Honour we seem to mean rules of which the exact nature is to be finally determined by an appeal to the general opinion of well-bred persons: we admit that a man is in a sense 'dishonoured' when this opinion condemns him, even though we may think his conduct unobjectionable or even intrinsically admirable³. Similarly, when we consider from the point of view of reason the rules of Fashion or Etiquette, some may seem useful and commendable, some indifferent and arbitrary, some perhaps absurd and burdensome: but nevertheless we recognize that the final authority on matters of Etiquette is the custom of polite society; which feels itself under no obligation of reducing its rules to rational principles. Yet it must be observed that each individual in any society commonly finds in himself a knowledge not obviously incomplete of the rules of Honour and Etiquette, and

¹ The final arbiter, that is, on the question what the rule is: of course the moral obligation to conform to any rule laid down by an external authority must rest on some principle which the individual's reason has to apply.

² Cf. Book I. ch. iii. § 2.

³ Cf. *ante*, Book I. ch. iii. § 2.

an impulse to conform to them without requiring any further reason for doing so. Each often seems to see at a glance what is honourable and polite just as clearly as he sees what is right: and it requires some consideration to discover that in the former cases custom and opinion are generally the final authority from which there is no appeal. And even in the case of rules regarded as distinctly moral, we can generally find an element that seems to us as clearly conventional as the codes just mentioned, when we contemplate the morality of other men, even in our own age and country. Hence we may reasonably suspect a similar element in our own moral code: and must admit the great importance of testing rigorously any rule which we find that we have a habitual impulse to obey; to see whether it really expresses or can be referred to a clear intuition of rightness.

III. The propositions accepted as self-evident must be mutually consistent. Here, again, it is obvious that any collision between two intuitions is a proof that there is error in one or the other, or in both. Still, we frequently find ethical writers treating this point very lightly. They appear to regard a conflict of ultimate rules as a difficulty that may be ignored or put aside for future solution, without any slur being thrown on the scientific character of the conflicting formulæ. Whereas such a collision is absolute proof that at least one of the formulæ needs qualification: and suggests a doubt whether the correctly qualified proposition will present itself with the same self-evidence as the simpler but inadequate one; and whether we have not mistaken for an ultimate and independent axiom one that is really derivative and subordinate.

IV. Since it is implied in the very notion of Truth that it is essentially the same for all minds, the denial by another of a proposition that I have affirmed has a tendency to impair my confidence in its validity. And in fact 'universal' or 'general' consent has often been held to constitute by itself a sufficient evidence of the truth of the most important beliefs; and is practically the only evidence upon which the greater part of mankind can rely. A proposition accepted as true upon this ground alone has, of course, neither self-evidence nor demonstrative evidence for the mind that so accepts it; still, the

secure acceptance that we commonly give to the generalizations of the empirical sciences rests—even in the case of experts—largely on the belief that other experts have seen for themselves the evidence for these generalizations, and do not materially disagree as to its adequacy. And it will be easily seen that the absence of such disagreement must remain an indispensable negative condition of the certainty of our beliefs. For if I find any of my judgments, intuitive or inferential, in direct conflict with a judgment of some other mind, there must be error somewhere: and if I have no more reason to suspect error in the other mind than in my own, reflective comparison between the two judgments necessarily reduces me temporarily to a state of neutrality. And though the total result in my mind is not exactly suspense of judgment, but an alternation and conflict between positive affirmation by one act of thought and the neutrality that is the result of another, it is obviously something very different from scientific certitude.

Now if the account given of the Morality of Common Sense in the preceding chapters be in the main correct, it seems clear that, generally speaking, its maxims do not fulfil the conditions just laid down. So long as they are left in the state of somewhat vague generalities, as we meet them in ordinary discourse, we are disposed to yield them unquestioning assent, and it may be fairly claimed that the assent is approximately universal—in the sense that any expression of dissent is eccentric and paradoxical. But as soon as we attempt to give them the definiteness which science requires, we find that we cannot do this without abandoning the universality of acceptance. We find, in some cases, that alternatives present themselves, between which it is necessary that we should decide; but between which we cannot pretend that Common Sense does decide, and which often seem equally or nearly equally plausible. In other cases the moral notion seems to resist all efforts to obtain from it a definite rule: in others it is found to comprehend elements which we have no means of reducing to a common standard, except by the application of the Utilitarian—or some similar—method. Even where we seem able to educe from Common Sense a more or less clear reply to the questions raised in the process of definition, the principle that results is

qualified in so complicated a way that its self-evidence becomes dubious or vanishes altogether. And thus in each case what at first seemed like an intuition turns out to be either the mere expression of a vague impulse, needing regulation and limitation which it cannot itself supply, but which must be drawn from some other source: or a current opinion, the reasonableness of which has still to be shewn by a reference to some other principle.

In order that this result may be adequately exhibited, I must ask the reader to travel with me again through the series of principles elicited from Common Sense in the previous chapters, and to examine them from a somewhat different point of view. Before, our primary aim was to ascertain impartially what the deliverances of Common Sense actually are: we have now to ask how far these enunciations can claim to be classed as Intuitive Truths.

The reader should observe that throughout this examination a double appeal is made; on the one hand to his individual moral consciousness, and, on the other hand, to the Common Sense of mankind, as expressed generally by the body of persons on whose moral judgment he is prepared to rely. I ask him (1) whether he can state a clear, precise, self-evident first principle, according to which he is prepared to judge conduct under each head: and (2) if so, whether this principle is really that commonly applied in practice, by those whom he takes to represent Common Sense¹.

§ 3. If we begin by considering the duty of acting wisely, discussed in ch. iii. we may seem perhaps to have before us an axiom of undoubted self-evidence. For acting wisely appeared to mean taking the right means to the best ends; *i.e.* taking the means which Reason indicates to the ends which Reason

¹ It has been fairly urged that I leave the determinations of Common Sense very loose and indefinite: and if I were endeavouring to bring out a more positive result from this examination, I ought certainly to have discussed further how we are to ascertain the 'experts' on whose 'consensus' we are to rely, in this or any other subject. But my scientific conclusions are to so great an extent negative, that I thought it hardly necessary to enter upon this discussion. I have been careful not to *exaggerate* the doubtfulness and inconsistency of Common Sense: should it turn out to be *more* doubtful and inconsistent than I have represented it, my argument will only be strengthened.

prescribes. And it is evident that it must be right to act reasonably. Equally undeniable is the immediate inference from, or negative aspect of, this principle; that it is wrong to act in opposition to rational judgment. This, taken in connexion with the empirical fact of impulses in our minds conflicting with Reason, gives—as another self-evident principle—the maxim of Temperance or Self-control in its widest interpretation; *i.e.* ‘That Reason should never give way to Appetite or Passion¹.’ And these principles have sometimes been enounced with no little solemnity as answering the fundamental question of Ethics and supplying the basis or summary of a doctrine of Practice.

But this statement of principles turns out to be one of those stages, so provokingly frequent in the course of ethical reflection, which, as far as practical guidance is concerned, are really brief circuits, leading us back to the point from which we started. Or rather, to prevent misapprehension, it should be observed that the maxims just given may be understood in two senses: in one sense they are certainly self-evident, but they are also insignificant: in another sense they include more or less distinctly a direction to an important practical duty, but as so understood they lose their self-evidence. For if the rules of Wisdom and Self-control mean (1) that we ought always to do what we see to be reasonable, and (2) that we are not to yield to any impulse urging us in an opposite direction, they simply affirm that it is our duty (1) generally, and (2) under special temptations, to do what we judge to be our duty²: and convey no information as to the method and principles by which duty is to be determined.

But if these rules are further understood (as they sometimes are understood) to prescribe the cultivation of a habit of acting

¹ In ch. ix. Temperance was regarded as subordinate to, or a special application of, Prudence or Self-love moralised: because this seemed to be on the whole the view of Common Sense, which in the preceding chapters I have been endeavouring to follow as closely as possible, both in stating the principles deduced and in the order of their exposition.

² The admission that these maxims are self-evident must be taken subject to the distinction before established between “subjective” and “objective” rightness. It is a necessary condition of my acting rightly that I should not do what I judge to be wrong: but if my judgment is mistaken, my action in accordance with it will not be “objectively” right.

rationally; that is, of referring each act to definitely conceived principles and ends, instead of allowing it to be determined by instinctive impulses; then I cannot see that the affirmation of this as an universal and absolute rule of duty is self-evidently true. For when Reason is considered not in the present as actually commanding, but as an End of which a fuller realization has to be sought in the future; the point of view from which its sovereignty has to be judged is entirely changed. The question is no longer whether the dictates of Reason ought always to be obeyed, but whether the dictation of Reason is always a Good; whether any degree of predominance of Reason over mere Impulse must necessarily tend to the perfection of the conscious self of which both are elements. And it is surely not self-evident that this predominance cannot be carried too far; and that Reason is not rather self-limiting, in the knowledge that rational ends are sometimes better attained by those who do not directly aim at them as rational. Certainly Common Sense is inclined to hold that in many matters instinct is a better spring of action than reason: thus it is commonly said that a healthy appetite is a better guide to diet than a doctor's prescription: and, again, that marriage is better undertaken as a consequence of falling in love than in execution of a tranquil and deliberate design: and we before observed (ch. iv.) that there is a certain excellence in services springing from spontaneous affection which does not attach to similar acts done from pure sense of duty. And in the same way experience seems to shew that many acts requiring promptitude and vigour are likely to be more energetic and effective, and that many acts requiring tact and delicacy are likely to be more graceful and pleasant to others, if they are done not in conscious obedience to the dictates of Reason but from other motives. It is not necessary here to decide how far this view is true: it suffices to say that we do not know intuitively that it is not true to some extent; we do not know that there may not be—to use Plato's analogy—*over-government* in the individual soul no less than in the state. The residuum, then, of clear intuition which we have so far obtained, is the insignificant proposition that it is our duty to do what we judge to be our duty.

§ 4. Let us pass now to what I have called the duties of

the Affections, the rules that prescribe either love itself in some degree, or the services that naturally spring from it in those relations where it is expected and desired. Here, in the first place, the question how far we are bound to render these services when we do not feel the affection is answered differently in many cases by different persons, and no determination of the limit seems self-evident. And similarly if we ask whether affection itself is a duty; for on the one hand it is at least only partially within the control of the will, and in so far as it can be produced by voluntary effort, there is thought to be something unsatisfactory and unattractive in the result; and on the other hand, in certain relations it seems to be commonly regarded as a duty. On those points the doctrine of Common Sense is rather a rough compromise between conflicting lines of thought than capable of being deduced from a clear and universally accepted principle. And if we confine ourselves to the special relations where Common Sense admits no doubt as to the broad moral obligation of at least rendering such services as affection naturally prompts, still the recognized rules of external duty in these relations are, in the first place, wanting in definiteness and precision: and secondly, they do not, when rigorously examined, appear to be, or to be referable to, independent intuitions so far as the *particularity* of the duties is concerned. Let us take, for example, the duty of parents to children. We have no doubt about this duty as a part of the present order of society, by which the due growth and training of the rising generation is distributed among the adults. But when we reflect on this arrangement itself, we cannot see *intuitively* that it is the best possible. It may be plausibly maintained that children would be better trained, physically and mentally, if they were brought up under the supervision of physicians and philosophers, in large institutions maintained out of the general taxes. We cannot decide *à priori* which of these alternatives is preferable; we have to refer to psychological and sociological generalizations, obtained by empirical study of human nature in actual societies. If, however, we consider the duty of parents by itself, out of connexion with this social order, it is certainly not self-evident that we owe more to our own children than to others whose happiness equally depends

on our exertions. To get the question clear, let us suppose that I am thrown with my family upon a desert island, where I find an abandoned orphan. Is it evident that I am less bound to provide this child, as far as lies in my power, with the means of subsistence, than I am to provide for my own children? According to some, my special duty to the latter would arise from the fact that I have brought them into being: but, if so, it would seem that on this principle I have a right to diminish their happiness, provided I do not turn it into a negative quantity; since, as without me they would not have existed at all, they can, as my children, have no claim upon me for more than an existence on the whole above zero in respect of happiness. We might even deduce a parental right (so far as this special claim is concerned) to extinguish children painlessly at any point of their existence, if only their life up to that point has been on the whole worth having; for how can persons who would have had no life at all but for me fairly complain that they are not allowed more than a certain quantity¹? I do not mean to assert that these doctrines are even implicitly held by Common Sense: but merely to shew that here, as elsewhere, the pursuit of an irrefragable intuition may lead us unaware into a nest of paradoxes.

It seems, then, that we cannot, after all, say that the special duty of parents to children, considered by itself, possesses clear self-evidence: and it was easy to shew (cf. ch. iv.) that as recognized by Common Sense its limits are indeterminate.

The rule prescribing the duty of children to parents need not detain us; for to Common Sense it certainly seems doubtful whether this is not merely a particular case of gratitude; and we certainly have no clear intuition of what is due to parents who do not deserve gratitude. Again, the moral relation of husband and wife seems to depend chiefly upon contract and definite understanding. It is, no doubt, usually thought that Morality as well as law prescribes certain conditions for all connubial contracts: and in our own age and country it is held that they should be (1) monogamic and (2) permanent. But

¹ It may be noticed that a view very similar to this has often been maintained in considering what God is in justice bound to do for human beings in consequence of the quasi-parental relation in which He stands to them.

it seems clear that neither of these opinions would be maintained to be a primary intuition. Whether these or any other legal regulations of the union of the sexes can be deduced from some intuitive principle of Purity, we will presently consider: but as for such conjugal duties as are not prescribed by Law, probably no one at the present day would maintain that there is any such general agreement as to what these are, as would support the theory that they may be known *à priori*¹.

If, then, in these domestic relations—where the duties of affection are commonly recognized as so imperative and important—we can find no really independent and self-evident principles for determining them, I need not perhaps spend time in shewing that the same is the case in respect of the less intimate ties (of kindred, neighbourhood, &c.) that bind us to other human beings. Indeed, this was made sufficiently manifest in our previous discussion of those other duties.

No doubt there are certain obligations towards human beings generally which are, speaking broadly, unquestionable: as, for example, the negative duty of abstaining from causing pain to others against their will, except by way of deserved punishment (whether this is to be placed under the head of Justice or Benevolence); and of making reparation for any pain which we may have caused. Still, when we consider the extent of these duties and try to define their limits,—when we ask how far we may legitimately cause pain to other men (or other sentient beings) in order to obtain happiness for ourselves or third persons, or even to confer a greater good on the sufferer himself, if the pain be inflicted against his will,—we do not seem able to obtain any clear and generally accepted principle for deciding this point, unless the Utilitarian formula be admitted as such. Again, as regards Reparation, there is, as we have seen, a fundamental doubt how far this is due for harm that has been involuntarily caused.

Similarly, all admit that we have a general duty of render-

¹ It is not irrelevant to notice the remarkable divergence of suggestions for the better regulation of marriage, to which reflective minds seem to be led when they are once set loose from the trammels of tradition and custom; as exhibited in the speculations of philosophers in all ages—especially of those (as *e.g.* Plato) to whom we cannot attribute any sensual or licentious bias.

ing services to our fellow-men and especially to those who are in special need, and that we are bound to make sacrifices for them, when the benefit that we thereby confer very decidedly outweighs the loss to ourselves; but when we ask how far we are bound to give up our own happiness in order to promote that of our fellows, while it can hardly be said that Common Sense distinctly accepts the Utilitarian principle, it yet does not definitely affirm any other.

And even the common principle of Gratitude, though its stringency is immediately and universally felt, seems yet essentially indeterminate: owing to the unsolved question whether the requital of a benefit ought to be proportionate to what it cost the benefactor, or to what it is worth to the recipient

§ 5. When we pass to consider that element of Justice which presented itself as Gratitude universalized, the same difficulty recurs in a more complicated form. For here, too, we have to ask whether the Requital of Good Desert ought to be proportioned to the benefit rendered, or to the effort made to render it. And if we scrutinize closely the common moral notion of Retributive Justice, it appears, strictly taken, to imply the metaphysical doctrine of Free Will; since, according to this conception, the reasonableness of rewarding merit is considered solely in relation to the past, without regard to the future bad consequences to be expected from leaving merit without encouragement: and if every excellence in any one's actions or productions seems referable ultimately to causes other than himself, the individual's claim to requital, from this point of view, appears to vanish. On the other hand it is obviously paradoxical in estimating Desert to omit the moral excellencies due to hereditary transmission and education: or even intellectual excellences, since good intention without foresight is commonly held to constitute a very imperfect merit. Even if we cut through this speculative difficulty by leaving the ultimate reward of real Desert to Divine Justice, we still seem unable to find any clear principles for framing a scale of merit. And much the same may be said, *mutatis mutandis*, of the scale of Demerit which Criminal Justice seems to require.

And even if these difficulties were overcome, we should still be only at the commencement of the perplexities in which

the practical determination of Justice on self-evident principles is involved. For the examination of the contents of this notion, which we conducted in ch. v., furnished us not with a single definite principle, but with a whole swarm of principles, which are unfortunately liable to come into conflict with each other; and of which even those that when singly contemplated have the air of being self-evident truths, do not certainly carry with them any intuitively ascertainable definition of their mutual boundaries and relations. Thus, for example, in constructing an ideally perfect distribution of the means of happiness, it seems necessary to take into account the notion (as I called it) of Fitness, which, though often confounded with Desert, seems essentially distinct from it. For the social 'distribuend' includes not merely the means of obtaining pleasurable passive feelings, but also functions and instruments, which are important sources of happiness, but which it is obviously reasonable to give to those who can perform and use them. And even as regards the material means of comfort and luxury—wealth, in short—we do not find that the same amount produces the same result of happiness in every case: and it seems reasonable that the means of refined and varied pleasure should be allotted to those who have the corresponding capacities for enjoyment¹. And yet these may not be the most deserving, so that this principle may clearly conflict with that of requiring Desert.

And either principle, as we saw, is liable to come into collision with the widely-accepted doctrine that the proper ultimate end of Law is to secure the greatest possible Freedom of action to all members of the community: and that all that any individual, strictly speaking, owes to any other is non-interference, except so far as he has further bound himself by free contract. But further, when we come to examine this principle in its turn, we find that, in order to be capable at all of affording a practical basis for social construction, it needs limitations and qualifications which make it look less like an

¹ For example, many seem to hold that wealth is, roughly speaking, rightly distributed when cultivated persons have abundance and the uncultivated a bare subsistence, since the former are far more capable of deriving happiness from wealth than the latter.

independent principle than a "middle axiom" of Utilitarianism; and that it cannot without a palpable strain be made to cover the most important rights which Positive Law secures. For example, the justification of permanent appropriation is surely rather that it supplies the only adequate motive for labour than that it, strictly speaking, realizes Freedom: nor can the questions that arise in determining the limits of the right of property—such as whether it includes the right of bequest—be settled by any deductions from this supposed fundamental principle. Nor again, can even the enforcement of contracts be fairly said to be a realization of Freedom; for a man seems, strictly speaking, freer when no one of his volitions is allowed to cause an external control of any other. And if we disregard this as a paradoxical subtlety, we are met on the opposite side by the perplexity that if abstract Freedom is consistent with any engagement of future services, it must on the same grounds be consistent with such as are perpetual and unqualified, and so even with actual slavery. And this question becomes especially important when we consider that the duty of obeying positive laws has by many been reconciled with the abstract right of Freedom, by supposing a 'tacit compact' or understanding between each individual and the rest of his community. This Compact, however, seems on examination too clearly fictitious to be put forward as a basis of moral duty: as is further evident from the indefinitely various qualifications and reservations with which the 'understanding' has by different thinkers been supposed to be 'understood.' Hence many who maintain the 'Birthright of Freedom' consider that the only abstractedly justifiable social order is one in which no laws are imposed without the *express* consent of those who are to obey them. But we found it impossible really to construct society upon this basis: and such Representative Governments as have actually been established only appear to realize this idea by means of sweeping limitations and transparent fictions. It was manifest, too, that the maximum of what may be called Constitutional Freedom—*i.e.* the most perfect conformity between the action of a government and the wishes of the majority of its subjects—need by no means result in the realization of the maximum of Civil Freedom in the society so governed.

But even if we could delineate to our satisfaction an ideal social order, including an ideal form of government, we have still to reconcile the duty of realizing this with the conformity due to the actual order of society. For we have a strong conviction that positive laws ought, generally speaking, to be obeyed: and, again, our notion of Justice seemed to include a general duty of satisfying the expectations generated by custom and precedent. Yet if the actual order of society deviates very much from what we think ought to exist, the duty of conforming to it seems to become obscure and doubtful. And apart from this we cannot say that Common Sense regards it as an axiom that Laws ought to be obeyed. Indeed, all are agreed that they ought to be disobeyed when they command what is wrong: though we do not seem able to elicit any clear general view as to what remains wrong after it has been commanded by the sovereign. And, again, the positive laws that ought to be obeyed as such must be the commands issued by a (morally) rightful authority: and though these will ordinarily coincide with the commands legally enforced, we cannot say that this is always the case; for the courts may be temporarily subservient to a usurper; or, again, the sovereign hitherto habitually obeyed may be one against whom it has become right to rebel (since it is generally admitted that this is sometimes right). We require, then, principles for determining when usurpation becomes legitimate and when rebellion is justifiable: and we do not seem able to elicit these from Common Sense—except so far as it may be fairly said that on this whole subject Common Sense inclines more to the Utilitarian method than it does in matters of private morality.

Still less can we state the general duty of satisfying 'natural expectations'—*i.e.* such expectations as an average man would form under given circumstances—in the form of a clear and precise moral axiom. No doubt a just man will generally satisfy customary claims: but it can hardly be maintained that the mere existence of a custom renders it clearly obligatory that any one should conform to it who has not already promised to do so; especially since bad customs can only be abolished by individuals venturing to disregard them.

from § 6. We have still to examine (whether as a branch of

Justice or under a separate head) the duty of fulfilling express promises and distinct understandings. The peculiar confidence which moralists have generally felt in this principle is strikingly illustrated by those endeavours to extend its scope which we have just had occasion to notice: and it certainly seems to surpass in simplicity, certainty, and definiteness the moral rules that we have hitherto discussed. Here, then, if anywhere, we seem likely to find one of those ethical axioms of which we are in search. Now we saw that the notion of a Promise requires several qualifications not commonly noticed to make it precise: but this alone is no reason why it may not be fitly used in framing a maxim, which when enunciated and understood will properly claim universal acceptance as self-evident. For similarly the uninstructed majority of mankind could not define a circle as a figure bounded by a line of which every point is equidistant from the centre: but nevertheless, when the definition is explained to them, they will accept it as expressing the perfect type of that notion of roundness which they have long had in their minds. And the same potential universality of acceptance may, I think, be fairly claimed for the propositions that the promise which the Common Sense of mankind recognizes as binding must be understood by promiser and promisee in the same sense at the time of promising, and that it is relative to the promisee and capable of being annulled by him, and that it cannot override determinate¹ prior obligations.

But the case is different with the other qualifications which we had to discuss. When once the question of introducing these has been raised, we see that Common Sense is clearly divided as to the answer. If we ask (*e.g.*) how far our promise is binding if it was made in consequence of false statements, on which, however, it was not understood to be conditional; or if important circumstances were concealed, or we were in any way led to believe that the consequences of keeping the promise would be different from what they turn out to be; or if the promise was given under compulsion; or if circumstances have materially altered since it was given, and we find that the results of fulfilling it will be different from what we foresaw

¹ I refer later (p. 360) to the difficulty before noticed in respect of such prior obligations as are not strictly determinate.

when we promised; or even if it be only our knowledge of consequences which has altered, and we now see that fulfilment will entail on us a sacrifice out of proportion to the benefit received by the promisee; or perhaps see that it will even be injurious to him though he may not think so;—different conscientious persons would answer these and other¹ questions (both generally and in particular cases) in different ways: and though we could perhaps obtain a decided majority for some of these qualifications and against others, there would not in any case be a clear *consensus* either way. And, moreover, the mere discussion of these points seems to make it plain that the confidence with which the “unsophisticated conscience” asserts unreservedly “that promises ought to be kept,” is due to inadvertence; and that when the qualifications to which we referred are fairly considered, this confidence inevitably changes into hesitation and perplexity. It should be added, that some of these qualifications themselves suggest a reference to the more comprehensive principle of Utilitarianism, as one to which this particular rule is naturally subordinate.

Again, reflection upon the place of this duty in a classified system of moral obligations tends to confirm our distrust of the ordinary enunciations of Common Sense in respect of it. For, as was seen, Fidelity to promises is very commonly ranked with Veracity; as though the mere fact of my having said that I would do a thing were the ground of my duty to do it. But on reflection we perceive that the obligation must be regarded as contingent on the reliance that another has placed on my assertion: that, in fact, the breach of duty is constituted by the disappointment of expectations voluntarily raised. And when we see this we become less disposed to maintain the absoluteness of the duty: it seems now to depend upon the amount of harm done by disappointing expectations; and we shrink from saying that the promise ought to be kept, if the keeping it would involve an amount of harm that seems decidedly to outweigh this.

The case of Veracity we may dismiss somewhat more briefly, as here it was still more easy to shew that the common enuncia-

¹ I have omitted as less important the special questions connected with promises to the dead or to the absent, or where a form of words is prescribed.

tion of the unqualified duty of Truth-speaking is made without full consideration, and cannot approve itself to the reflective mind as an absolute first principle. For, in the first place, we found no clear agreement as to the fundamental nature of the obligation; or as to its exact scope, *i.e.* whether it is our actual affirmation as understood by the recipient which we are bound to make correspondent to fact (as far as we can), or whatever inferences we foresee that he is likely to draw from this, or both. To realize perfect Candour and Sincerity, we must aim at both: and we no doubt admire the exhibition of these virtues: but few will maintain that they ought to be exhibited under all circumstances. And, secondly, it seems to be admitted by Common Sense, though vaguely and reluctantly, that the principle, however defined, is not of universal application; at any rate it is not thought to be clearly wrong that untruths should be told to children, or madmen, or invalids, or by advocates, or to enemies or robbers, or even to persons who ask questions which they have no right to ask (if a mere refusal to answer would practically reveal an important secret). And when we consider the limitations generally admitted, it seems still more plain than in the last case, that they are very commonly determined by utilitarian reasonings, implicit or explicit.

§ 7. If, then, the prescriptions of Justice, Good Faith, and Veracity, as laid down by Common Sense, appear so little capable of being converted into first principles of scientific Ethics, it seems scarcely necessary to inquire whether such axioms can be extracted from the minor maxims of social behaviour, such as the maxim of Liberality or the rules restraining the Malevolent Affections: or, again, from such virtues as Courage and Humility, which we found it difficult to class as either social or self-regarding. Indeed, it was made plain in ch. ix. that as regards the proper regulation of resentment, Common Sense can only be saved from inconsistency or hopeless vagueness by adopting the 'interest of society' as the ultimate standard: and in the same way we cannot definitely distinguish Courage from Foolhardiness except by a reference to the probable tendency of the daring act to promote the well-being of the agent or of others, or to some definite rule of duty prescribed under some other notion.

It is true that among what are commonly called "duties to self" we find the duty of self-preservation prescribed with apparent absoluteness,—at least so far as the sacrifice of one's life is not imperatively required for the preservation of the lives of others, or for the attainment of some result conceived to be very important to society. I think, however, that when confronted with the question of preserving a life which we can foresee will be both miserable and burdensome to others—*e.g.* the life of a man stricken with a fatal disease which precludes the possibility of work of any kind, during the weeks or months of agony that remain to him,—though Common Sense would still deny the legitimacy of suicide, even under these conditions, it would also admit the necessity of finding reasons for the denial. This admission would imply that the universal wrongness of suicide is at any rate not self-evident. And the reasons that would be found—so far as they did not ultimately depend upon premises drawn from Revelational Theology—would, I think, turn out to be utilitarian, in a broad sense of the term: it would be urged that if any exceptions to the rule prohibiting suicide were allowed, dangerous encouragement would be given to the suicidal impulse in other cases in which suicide would really be a weak and cowardly dereliction of social duty: it would also probably be urged that the toleration of suicide would facilitate secret murders. In short the independent axiom of which we are in search seems to disappear on close examination in this case no less than in others.

So again, reflection seems to shew that the duties of Temperance, Self-control, and other cognate virtues, are only clear and definite in so far as they are conceived as subordinate either to Prudence (as is ordinarily the case), or to Benevolence or some definite rule of social duty, or at least to some end—such as 'furtherance of moral progress'¹—of which the conception involves the notion of duty supposed to be already determinate. Certainly the authority of Common Sense cannot be fairly claimed for any restriction even of the bodily appetites for food and drink, that is not thus subordinated.

In the case, however, of the sexual appetite, a special

¹ It was this conception that seemed to give the true standard of Humility, considered as a purely internal duty.

regulation seems to be prescribed on some independent principle under the notion of Purity or Chastity. In ch. ix. of this Book where we examined this notion, it appeared that Common Sense is not only not explicit, but actually averse to explicitness, on this subject. As my aim in the preceding chapters was to give, above all things, a faithful exposition of the morality of Common Sense, I allowed my inquiry to be checked by this (as it seemed) clearly recognizable sentiment. But when it becomes our primary object to test the intuitive evidence of the moral principles commonly accepted, it seems necessary to override this aversion: for we can hardly ascertain whether rational conviction is attainable as to the acts allowed and forbidden under this notion and its opposite, without subjecting it to the same close scrutiny that we have endeavoured to give to the other leading notions of Ethics. Here the briefest account of such a scrutiny will be sufficient. I am aware that in giving even this I cannot but cause a certain offence to minds trained in good moral habits: but I trust I may claim the same indulgence as is commonly granted to the physiologist, who also has to direct the student's attention to objects which a healthy mind is naturally disinclined to contemplate.

§ 8. What, then, is the conduct which Purity forbids (for the principle is more easily discussed in its negative aspect)? As the normal and obvious end of sexual intercourse is the propagation of the species, some have thought that all indulgence of appetite, except as a means to this end, should be prohibited. But this doctrine would lead to a restriction of conjugal intercourse far too severe for Common Sense. Shall we say, then, that Purity forbids such indulgence except under the conditions of conjugal union defined by Law? But this answer, again, further reflection shews to be unsatisfactory. For, first, we should not, on consideration, call a conjugal union impure, *merely* because the parties had wilfully omitted to fulfil legal conditions, and had made a contract which the law declined to enforce. We might condemn their conduct, but we should not apply to it this notion. And, secondly, we feel that positive law may be unfavourable to Purity, and that in fact Purity, like Justice, is something which the law ought to maintain, but does not always. We have to ask, then, what kind of sexual relations

we are to call essentially impure, whether countenanced or not by Law and Custom? There appear to be no distinct principles, having any claim to self-evidence, upon which the question can be answered so as to command general assent. It would be difficult even to state such a principle for determining the degree of consanguinity between husband and wife which constitutes a union incestuous; although the aversion with which such unions are commonly regarded is a peculiarly intense moral sentiment: and the difficulty becomes indefinitely greater when we consider the *rationale* of prohibited degrees of affinity. Again, probably few would stigmatize a legal polygynous connexion as impure, however they might disapprove of the law and of the state of society in which such a law was established: but if legal Polygyny is not impure, is Polyandry, when legal and customary—as is not unfrequently the case among the lower races of man—to be so characterized? and if not, on what rational principle can the notion be applied to institutions and conduct? Again, where divorce by mutual consent, with subsequent marriage, is legalized, we do not call this an offence against Purity: and yet if the principle of free change be once admitted, it seems paradoxical to distinguish purity from impurity merely by less rapidity of transition¹; and to condemn as impure even ‘Free Love,’ in so far as it is earnestly advocated as a means to a completer harmony of sentiment between men and women, and not to mere sensual license.

Shall we, then, fall back upon the presence of mutual affection (as distinguished from mere appetite) as constituting the essence of pure sexual relations? But this, again, while too lax from one point of view, seems from another too severe for Common Sense: as we do not condemn marriages without affection as impure, although we disapprove of them as productive of unhappiness. Such marriages, indeed, are sometimes stigmatized as “legalized prostitution,” but the phrase is felt to be extravagant and paradoxical; and it is even doubtful whether we do disapprove of them under all circumstances; as (*e.g.*) in the case of royal alliances.

¹ It should be observed that I am not asking for an exact quantitative decision, but whether we can really think that the decision depends upon considerations of this kind.

Again, how shall we judge of such institutions as those of Plato's Commonwealth, establishing community of women and children, but at the same time regulating sexual indulgence with the strictest reference to social ends? Our habitual standards seem inapplicable to such novel circumstances.

The truth seems to be, that reflection on the current sexual morality discovers to us two distinct grounds for it: first and chiefly, the maintenance of a certain social order, believed to be most conducive to the prosperous continuance of the human race: and, secondly, the protection of habits of feeling in individuals believed to be generally most important to their perfection or their happiness. We commonly conceive that both these ends are to be attained by the same regulations: and in an ideal state of society this would perhaps be the case: but in actual life there is frequently a partial separation and incompatibility between them. But further, if the repression of sexual license is prescribed merely as a means to these ends, it does not seem that we can affirm as self-evident that it is always a necessary means in either case: on the contrary, it seems clear that such an affirmation would be unreliable apart from empirical confirmation. We cannot reasonably be sure, without induction from sociological observations, that a certain amount of sexual licence will be incompatible with the maintenance of population in sufficient numbers and good condition. And if we consider the matter in its relation to the individual's perfection, it is certainly clear that he misses the highest and best development of his emotional nature, if his sexual relations are of a merely sensual kind: but we can hardly know *à priori* that this lower kind of relation interferes with the development of the higher (nor indeed does experience seem to shew that this is universally the case). And this latter line of argument has a further difficulty. For the common opinion that we have to justify does not merely condemn the lower kind of development in comparison with the higher, but in comparison with none at all. Since we do not positively blame a man for remaining celibate (though we perhaps despise him somewhat unless the celibacy is adopted as a means to a noble end); it is difficult to shew why we should condemn—in its bearing on the individual's emotional perfection

solely—the imperfect development afforded by merely sensual relations.

§ 9. Much more might be said to exhibit the perplexities in which the attempt to define the rule of Purity or Chastity involves us. But I do not desire to extend the discussion beyond what is necessary for the completion of my argument. It seems to me that the conclusion announced in § 2 of this chapter has now been sufficiently justified. We have examined the moral notions that present themselves with a *prima facie* claim to furnish independent and self-evident rules of morality: and we have in each case found that from such regulation of conduct as the Common Sense of mankind really supports, no proposition can be elicited which, when fairly contemplated, even appears to have the characteristic of a scientific axiom. It is therefore scarcely needful to proceed to a systematic examination of the manner in which Common Sense provides for the co-ordination of these principles. In fact, this question seems to have been already discussed as far as is profitable: for the attempt to define each principle singly has inevitably led us to consider their mutual relations: and it was in the cases where two moral principles came into collision that we most clearly saw the vagueness and inconsistency with which the boundaries of each are determined by Common Sense. For example, the distinction between perfectly stringent moral obligations, and such laxer duties as may be modified by a man's own act, is often taken: and it is one which, as we saw, is certainly required in formulating the Common Sense view of the effect of a promise in creating new obligations: but it is one which we cannot apply with any practical precision, because of the high degree of indeterminateness which we find in the common notions of duties to which the highest degree of stringency is yet commonly attributed.

It only remains to guard my argument from being understood in a more sweeping sense than it has been intended or is properly able to bear. Nothing that I have said even tends to shew that we have not distinct moral impulses, claiming authority over all others, and prescribing or forbidding kinds of conduct as to which there is a rough general agreement, at least among educated persons of the same age and country. It

is only maintained that the objects of these impulses do not admit of being scientifically determined by any reflective analysis of common sense. The notions of Benevolence, Justice, Good Faith, Veracity, Purity, &c. are not necessarily emptied of significance for us, because we have found it impossible to define them with precision. The main part of the conduct prescribed under each notion is sufficiently clear: and the general rule prescribing it does not necessarily lose its force because there is in each case a margin of conduct involved in obscurity and perplexity, or because the rule does not on examination appear to be absolute and independent. In short, the Morality of Common Sense may still be perfectly adequate to give practical guidance to common people in common circumstances: but the attempt to elevate it into a system of Intuitional Ethics brings its inevitable imperfections into prominence without helping us to remove them¹.

¹ It should be observed that the more positive treatment of Common-sense Morality, in its relation to Utilitarianism, to which we shall proceed in ch. iii. of the following book, is intended as an indispensable supplement of the negative criticism which has just been completed.

CHAPTER XII.

MOTIVES OR SPRINGS OF ACTION CONSIDERED AS SUBJECTS OF MORAL JUDGMENT.

§ 1. IN the first chapter of this third Book I was careful to point out that motives, as well as intentions, form part of the subject-matter of our common moral judgments: and indeed in our notion of 'conscientiousness' the habit of reflecting on motives, and judging them to be good or bad, is a prominent element. It is necessary, therefore, in order to complete our examination of the Intuitional Method, to consider this comparison of motives, and ascertain how far it can be made systematic, and pursued to conclusions of scientific value. And this seems a convenient place for treating of this part of the subject: since it has been maintained by an important school of English moralists that Desires and Affections rather than Acts are the proper subjects of the ethical judgment: and it is natural to fall back upon this view when systematic reflection on the morality of Common Sense has shewn us the difficulty of obtaining a precise and satisfactory determination of rightness and wrongness in external conduct.

To avoid confusion, it should be observed that the term 'motive' is commonly used in two ways. It is sometimes applied to those among the foreseen consequences of any act which the agent desired in willing: and sometimes to the desire, or conscious impulse itself. The two meanings are in a manner correspondent, as, where impulses are different, there must always be some sort of difference in their respective objects. But for our present purpose it is more convenient to take the latter meaning: as it is our own impulsive nature that we have

practically to deal with, in the way of controlling, resisting, indulging the different impulses; and therefore it is the ethical value of these that we are primarily concerned to estimate: and we often find that two impulses, which would be placed very far apart in any psychological list, are directed towards an end materially identical, though regarded from a different point of view in each case. As (*e.g.*) both appetite and Rational self-love may impel a man to seek a particular sensual gratification; though in the latter case it is regarded under the general notion of pleasure, and as forming part of a sum called Happiness. In this chapter, then I shall use the term Motive to denote the desires of particular results, believed to be attainable as consequences of our voluntary acts, by which desires we are stimulated to will those acts¹.

The first point to notice in considering the ethical result

¹ In Green's *Prolegomena to Ethics*, Book II. chaps. i. and ii. a peculiar view is taken of "motives, of that kind by which it is the characteristic of moral or human action, to be determined." Such motives, it is maintained, must be distinguished from desires in the sense of "mere solicitations of which a man is conscious;" they are "constituted by the reaction of the man's self upon these, and its identification of itself with one of them." In fact the "direction of the self-conscious self to the realization of an object" which I should call an act of will, is the phenomenon to which Green would restrict the term "desire in that sense in which desire is the principle and notion of an imputable human action."

The use of terms here suggested appears to me inconvenient, and the psychological analysis implied in it to a great extent erroneous. I admit that in certain simple cases of choice, where the alternatives suggested are each prompted by a single definite desire, there is no psychological inaccuracy in saying that in willing the act to which he is stimulated by any such desire the agent "identifies himself with the desire." But in more complex cases the phrase appears to me incorrect, as obliterating important distinctions between the two kinds of psychical phenomena which are usually and conveniently distinguished as "desires" and volitions. In the first place as I have before pointed out (ch. i. § 2 of this Book), it often happens that certain foreseen consequences of volition, which as foreseen are undoubtedly *willed* and—in a sense—*chosen* by the agents, are not objects of desire to him at all, but even possibly of aversion—aversion, of course, overcome by his desire of other consequences of the same act. In the second place, it is specially important, from an ethical point of view, to notice that, among the various desires or aversions aroused in us by the complex foreseen consequences of a contemplated act, there are often impulses with which we do not identify ourselves, but which we even try to suppress as far as possible: though as it is not possible to suppress them completely—especially if we do the act to which they prompt—we cannot say that they do not operate as motives.

of a comprehensive comparison of motives is, that the issue in any internal conflict is not usually thought to be between positively good and bad, but between better and less good, more or less estimable or elevated motives. The only kind of motive which (if any) we commonly judge to be *intrinsically* bad, apart from the circumstances under which it operates, is malevolent affection; that is, the desire, however aroused, to inflict pain or harm on some other sentient being. And reflection shews (as we saw in ch. viii. of this Book) that Common Sense does not pronounce even this kind of impulse absolutely bad: since we commonly recognize the existence of 'legitimate resentment' and 'righteous indignation'; and though moralists try to distinguish between anger directed 'against the act' and 'against the agent,' and between the impulse to inflict pain and the desire of the antipathetic pleasure that the agent will reap from this infliction, it may be fairly doubted whether it is within the capacity of ordinary human nature to maintain these distinctions in practice. At any rate there is no other motive except deliberate malevolence which Common Sense condemns as absolutely bad. The other motives that are commonly spoken of in 'dyslogistic' terms seem to be most properly called (in Bentham's language) 'Seductive' rather than bad. That is, they prompt to forbidden conduct with conspicuous force and frequency: but when we consider them carefully we find that there are certain limits, however narrow, within which their operation is legitimate.

The question, then, is how far the intuitive knowledge that our common judgments seem to imply of the relative goodness of different kinds of motives is found on reflection to satisfy the conditions laid down in the preceding chapter. I have before¹ argued that it is incorrect to regard this comparison of *motives* as the normal form of our common moral judgments, nor do I see any ground for holding it to be the original form. I think that in the normal development of man's moral consciousness, both in the individual and in the race, moral judgments are first passed on outward acts, and that motives do not come to be definitely considered till later; just as external perception of physical objects precedes introspection.

¹ Cf. *ante*, ch. i. §2 of this Book.

At the same time, in my view, it does not therefore follow that the comparison of motives is not the final and most perfect form of the moral judgment. It might approve itself as such by the systematic clearness and mutual consistency of the results to which it led, when pursued by different thinkers independently: and by its freedom from the puzzles and difficulties to which other developments of the Intuitional Method seem to be exposed.

It appears, however, on examination that, on the one hand, many (if not all) of the difficulties which have emerged in the preceding discussion of the commonly received principles of conduct are reproduced in a different form when we try to arrange Motives in order of excellence: and on the other hand, such a construction presents difficulties peculiar to itself, and the attempt to solve these exhibits greater and more fundamental differences among Intuitive moralists, as regards Rank of Motive, than we found to exist as regards Rightness of outward acts.

§ 2. In the first place, it has to be decided whether we are to include in our list of motives the Moral Sentiments, or impulses towards particular kinds of virtuous conduct as such, *e.g.* Candour, Veracity, Fortitude. It seems unwarrantable to exclude them, as such sentiments are observable as distinct and independent impulses in most well-trained minds, and we sometimes recognize their existence in considerable intensity, as when we speak of a man being 'enthusiastically brave,' or 'intensely veracious,' or as 'having a passion for justice.' At the same time their admission places us in the following dilemma. Either the objects of these impulses are represented by the very notions that we have been examining—in which case, after we have decided that any impulse is better than its rival, all the perplexities set forth in the previous chapters will recur, before we can act on our decision; for what avails it to recognize the superiority of the impulse to do justice, if we do not know what it is just to do?—or if in any case the object which a moral sentiment prompts us to realize is conceived more simply, without the qualifications which a complete reflection on Common Sense forced us to recognize; then, as the previous investigation shews, we shall certainly not find agreement as to

the relation between this and other impulses. For example, a dispute, whether the impulse to speak the truth ought or ought not to be followed, will inevitably arise when Veracity seems opposed either to the general good, or to the interests of some particular person; that is, when it conflicts with 'particular' or 'universal' benevolence. Hutcheson expressly places these latter impulses in a higher rank than "candour, veracity, fortitude"; reserving the highest moral approbation for "the most extensive benevolence" or "calm, stable, universal goodwill to all¹." But this view, which coincides practically with Utilitarianism, would certainly be disputed by most Intuitionist moralists. Again, some of these moralists (as Kant) regard all actions as bad—or not good—which are not done from pure regard for duty or choice of Right as Right: while Hutcheson, who represents the opposite pole of Intuitionist Ethics, equally distinguishes the love of Virtue as a separate impulse; but treats it as at once coordinate in rank and coincident in its effects with universal Benevolence.

So, again, moralists diverge widely in estimating the ethical value of Self-love. For Butler seems to regard it as one of two superior and naturally authoritative impulses, the other being Conscience: nay, in a passage before quoted, he even concedes that it would be reasonable for Conscience to yield to it, if the two could possibly conflict. Other moralists (and Butler elsewhere²) appear to place Self-love among virtuous impulses under the name of Prudence: though among these they often rank it rather low, and would have it yield in case of conflict, to nobler virtues. Others, again, exclude it from Virtue altogether: *e.g.* Kant, in one of his treatises³, says that the end of Self-love, one's own happiness, cannot be an end for the Moral Reason; that the force of the reasonable will, in which Virtue consists, is always exhibited in resistance to natural egoistic impulses.

Dr Martineau, whose system is framed on the basis that I am now examining, attempts to avoid some of the difficulties just

¹ Hutcheson, *System of Moral Philosophy*, Book i. ch. iv. § 10.

² See the Dissertation *Of the Nature of Virtue* appended to the *Analogy*.

³ The *Metaphysische Anfangsgründe der Tugendlehre*: but it ought to be observed that the ethical view briefly expounded in the *Kritik der reinen Vernunft* appears to have much more affinity with Butler's.

pointed out by refusing to admit the existence of any virtuous impulses except the "preference for the superior of the competing springs of action in each case" of a conflict of motives. "I cannot admit", he says, "either the *loves of Virtues*—of candour, veracity, fortitude—or the virtues themselves, as so many additional impulses over and above those from the conflict of which they are formed. I do not confess my fault *in order to be candid*... unless I am a prig, I never think of candour, as predicable, or going to be predicable, of me at all¹." I am not, however, sure whether Dr Martineau really means to *deny* the existence of persons who act from a conscious desire to realize an ideal of Candour or Fortitude, or whether he merely means to express *disapproval* of such persons: in the former sense his statement seems to me a psychological paradox, in conflict with ordinary experience: in the latter sense it seems an ethical paradox, affording a striking example of that diversity of judgments as to the rank of motives, to which I am now drawing attention.

§ 3. But even if we put out of sight the Moral sentiments and Self-love, it is still scarcely possible to frame a scale of motives arranged in order of merit, for which we could claim any thing like a clear consent, even of cultivated and thoughtful persons. On one or two points, indeed, we seem to be generally agreed; *e.g.* that the bodily appetites are inferior to the benevolent affections and the intellectual desires; and perhaps that impulses tending primarily to the well-being of the individual are lower in rank than those which we class as extra-regarding or disinterested. But beyond a few vague statements of this kind, it is very difficult to proceed. For example, when we compare personal affections with the love of knowledge or of beauty, or the passion for the ideal in any form, much doubt and divergence of opinion become manifest. Indeed, we should hardly agree on the relative rank of the benevolent affections taken by themselves; for some would prefer the more intense, though narrower, while others would place the calmer and wider feelings in the highest rank. Or again, since Love, as we saw², is a complex emotion, and commonly includes, besides the desire of the good or happiness of the

¹ *Types of Ethical Theory*, Vol. II. p. 284, 2nd edition.

² Cf. *ante*, ch. iv. § 2 of this Book.

beloved, a desire for union or intimacy of some kind; some would consider an affection more elevated in proportion as the former element predominated, while others would regard the latter as at least equally essential to the highest kind of affection.

Again, we may notice the love of Fame as an important and widely operative motive, which would be ranked very differently by different persons: for some would place the former "spur that the clear spirit doth raise" among the most elevated impulses after the moral sentiments; while others think it degrading to depend for one's happiness on the breath of popular favour.

Further, the more we contemplate the actual promptings that precede any volition, the more we seem to find complexity of motive the rule rather than the exception, at least in the case of educated persons: and from this composition of impulses there results a fundamental perplexity as to the principles on which our decision is to be made, even supposing that we have a clear view of the relative worth of the elementary impulses. For the compound will generally contain nobler and baser elements, and we can hardly get rid of the latter; since—as I have before said—though we may frequently suppress and expel a motive by firmly resisting it, it does not seem possible to exclude it if we do the act to which it prompts. Suppose, then, that we are impelled in one direction by a combination of high and low motives, and in another by an impulse that ranks between the two in the scale, how shall we decide which course to follow? Such a case is by no means uncommon: *e.g.* an injured man may be moved by an impulse of pity to spare his injurer, while a regard for justice and a desire of revenge combined impel him to inflict punishment. Or, again, a Jew of liberal views might be restrained from eating pork by a desire not to shock the feelings of his friends, and might be moved to eat it by the desire to vindicate true religious liberty combined with a liking for pork. How are we to deal with such a case as this? For it will hardly be suggested that we should estimate the relative proportions of the different motives and decide accordingly;—qualitative analysis of our motives is to some extent possible to us, but the quantitative analysis that this would require is not in our power.

But even apart from this difficulty arising from complexity of motives, I think it impossible to assign a definite and constant ethical value to each different kind of motive, without reference to the particular circumstances under which it has arisen, the extent of indulgence that it demands, and the consequences to which this indulgence would lead in any particular case. I may conveniently illustrate this by reference to the table, drawn up by Dr Martineau¹, of springs of action arranged in order of merit.

LOWEST.

1. Secondary Passions :—Censoriousness, Vindictiveness, Suspiciousness.
2. Secondary Organic Propensions :—Love of Ease and Sensual Pleasure.
3. Primary Organic Propensions.—Appetites.
4. Primary Animal Propension :—Spontaneous Activity (unselective).
5. Love of Gain (reflective derivative from Appetite).
6. Secondary Affections (sentimental indulgence of sympathetic feelings).
7. Primary Passions :—Antipathy, Fear, Resentment.
8. Causal energy : Love of Power, or Ambition ; Love of Liberty.
9. Secondary Sentiments :—Love of Culture.
10. Primary Sentiments of Wonder and Admiration.
11. Primary Affections, Parental and Social ; with (approximately) Generosity and Gratitude.
12. Primary Affection of Compassion.
13. Primary Sentiment of Reverence.

HIGHEST.

This scale seems to me open to much criticism, both from a psychological and from an ethical point of view²: but, granting that it corresponds broadly to the judgments that men commonly pass as to the different elevation of different motives, it seems to me in the highest degree paradoxical to lay down that each class of motives is always to be preferred to the class below it, without regard to circumstances and consequences. So far as it is true that “the conscience says to every one, ‘Do not eat till you are hungry and stop when you are hungry no more,’” it is not, I venture to think, because a “regulative right is clearly vested in primary instinctive needs, relatively to their second-

¹ *Types of Ethical Theory*, Vol. II. p. 266. Dr Martineau explains that the chief composite springs are inserted in their approximate place, subject to the variations of which their composition renders them susceptible.

² Thus we might ask why the class of “passions” is so strangely restricted, why conjugal affection is omitted, whether wonder can properly be regarded as a definite motive, whether “censoriousness” is properly ranked with “vindictiveness” as one of the “lowest passions” &c.

aries," but because experience has shewn that to seek the gratification of the palate apart from the satisfaction of hunger is generally dangerous to physical well-being; and it is in view of this danger that the conscience operates. If we condemn "a ship captain," who, "caught in a fog off a lee shore, neglects, through indolence and love of ease, to slacken speed and take cautious soundings and open his steam-whistle," it is not because we intuitively discern Fear to be a higher motive than Love of Ease, but because the consequences disregarded are judged to be indefinitely more important than the gratification obtained: if we took a case in which fear was not similarly sustained by prudence, our judgment would certainly be different.

The view of Common Sense appears rather to be that most natural impulses have their proper spheres, within which they should be normally operative, and therefore the question whether in any case a higher motive should yield to a lower one cannot be answered decisively in the general way in which Dr Martineau answers it: the answer must depend on the particular conditions and circumstances of the conflict. We recognize it as possible that a motive which we commonly rank as higher may wrongly intrude into the proper sphere of one which we rank as lower, just as the lower is liable to encroach on the higher; only since there is very much less danger of the former intrusion, it naturally falls into the background in ethical discussions and exhortations that have a practical aim. The matter is complicated by the further consideration that as the character of a moral agent becomes better, the motives that we rank as "higher" tend to be developed, so that their normal sphere of operation is enlarged at the expense of the lower. Hence there are two distinct aims in moral regulation and culture, so far as they relate to motives: (1) to keep the "lower" motive within the limits within which its operation is considered to be legitimate and good on the whole, so long as we cannot substitute for it the equally effective operation of a higher motive; and at the same time (2) to effect this substitution of "higher" for "lower" gradually, so far as can be done without danger,—up to a limit which we cannot definitely fix, but which we certainly conceive, for the most part, as falling short of complete exclusion of the lower motive.

I may illustrate by reference to the passion of resentment of which I before spoke. The view of reflective common sense is, I think, that the malevolent impulse so designated, as long as it is strictly limited to resentment against wrong and operates in aid of justice, has a legitimate sphere of action in the social life of human beings as actually constituted: that, indeed, its suppression would be gravely mischievous, unless we could at the same time intensify the ordinary man's regard for justice or for social well-being so that the total strength of motives prompting to the punishment of crime should not be diminished. It is, no doubt, "to be wished," as Butler says, that men would repress wrong from these higher motives rather than from passionate resentment; but we cannot hope to effect this change in human beings generally except by a slow and gradual process of elevation of character: therefore supposing a conflict between "Compassion," which is highest but one in Dr Martineau's scale, and "Resentment," which he places about the middle, it is by no means to be laid down as a general rule that compassion ought to prevail. We ought rather—with Butler—to regard resentment as a salutary "balance to the weakness of pity," which would be liable to prevent the execution of justice if resentment were excluded.

Or we might similarly take the impulse which comes lowest (among those not condemned altogether) in Dr Martineau's scale—the "Love of Ease and Sensual Pleasure." No doubt this impulse, or group of impulses, is continually leading men to shirk or scamp their strict duty, or to fall in some less definite way below their own ideal of conduct; hence the attitude habitually maintained towards it by preachers and practical moralists is that of repression. Still, common sense surely recognizes that there are cases in which even this impulse ought to prevail over impulses ranked above it in Dr Martineau's scale; we often find men prompted—say by "love of gain"—to shorten unduly their hours of recreation; and in the case of a conflict of motives under such circumstances we should judge it best that victory should remain on the side of the "love of ease and pleasure," and that the encroachment of "love of gain" should be repelled.

I do not, however, think that in either of these instances the

conflict of motives would remain such as I have just described: I think that though the struggle might begin as a duel between resentment and compassion, or between love of ease and love of gain, it would not be fought out in the lists so drawn; since higher motives would inevitably be called in as the conflict went on, regard for justice and social well-being on the side of resentment, regard for health and ultimate efficiency for work on the side of love of ease; and it would be the intervention of these higher motives that would decide the struggle, so far as it was decided rightly and as we should approve. This certainly is what would happen in my own case, if the supposed conflict were at all serious and its decision deliberate; and this constitutes my final reason for holding that such a scale as Dr Martineau has drawn up, of motives arranged according to their moral rank, can never have more than a very subordinate ethical importance. I admit that it may serve to indicate in a rough and general way the kinds of desires which it is ordinarily best to encourage and indulge, in comparison with other kinds which are ordinarily likely to compete and collide with them; and we might thus settle summarily some of the comparatively trifling conflicts of motive which the varying and complex play of needs, habits, interests, and their accompanying emotions, continually stirs in our daily life. But if a serious question of conduct is raised, I cannot conceive myself deciding it morally by any comparison of motives below the highest: it seems to me that the question must inevitably be carried up for decision into the court of whatever motive we regard as supremely regulative: so that the comparison ultimately decisive would be not between the lower motives primarily conflicting, but between the effects of the different lines of conduct to which these lower motives respectively prompt, considered in relation to whatever we regard as the ultimate end or ends of reasonable action. And this, I conceive, will be the course naturally taken by the moral reflection not only of utilitarians, but of all who follow Butler in regarding our passions and propensions as forming naturally a "system or constitution," in which the ends of lower impulses are subordinate as means to the ends of certain governing motives, or are comprehended as parts in these larger ends.

CHAPTER XIII.

PHILOSOPHICAL INTUITIONISM.

§ 1. Is there, then, no possibility of attaining, by a more profound and discriminating examination of our common moral thought, to real ethical axioms—intuitive propositions of real clearness and certainty?

This question leads us to the examination of that third phase of the intuitive method, which was called Philosophical Intuitionism¹. For we conceive it as the aim of a philosopher, as such, to do somewhat more than define and formulate the common moral opinions of mankind. His function is to tell men what they ought to think, rather than what they do think: he is expected to transcend Common Sense in his premises, and is allowed a certain divergence from Common Sense in his conclusions. It is true that the limits of this deviation are firmly, though indefinitely, fixed: the truth of a philosopher's premises will always be tested by the acceptability of his conclusions: if in any important point he be found in flagrant conflict with common opinion, his method is likely to be declared invalid. Still, though he is expected to establish and concatenate at least the main part of the commonly accepted moral rules, he is not necessarily bound to take them as the basis on which his own system is constructed. Rather, we should expect that the history of Moral Philosophy—so far at least as those whom we may call orthodox thinkers are concerned—would be a history of attempts to enunciate, in full breadth and clearness, those primary intuitions of Reason, by

¹ Cf. *ante*, Book I. ch. viii. § 4.

the scientific application of which the common moral thought of mankind may be at once systematized and corrected.

And this is to some extent the case. But Moral Philosophy, or philosophy as applied to Morality, has had other tasks to occupy it, even more profoundly difficult than that of penetrating to the fundamental principles of Duty. In modern times especially, it has admitted the necessity of demonstrating the harmony of Duty with Interest; that is, with the Happiness or Welfare of the agent on whom the duty in each case is imposed. It has also undertaken to determine the relation of Right or Good generally to the world of actual existence: a task which could hardly be satisfactorily accomplished without an adequate explanation of the existence of Evil. It has further been distracted by questions which, in my view, are of psychological rather than ethical importance, as to the 'innateness' of our notions of Duty, and the origin of the faculty that furnishes them. With their attention concentrated on these difficult subjects, each of which has been mixed up in various ways with the discussion of fundamental moral intuitions, philosophers have too easily been led to satisfy themselves with ethical formulæ which implicitly accept the morality of Common Sense *en bloc*, ignoring its defects; and merely express a certain view of the relation of this morality to the individual mind or to the universe of actual existence. Perhaps also they have been hampered by the fear (not, as we have seen, unfounded) of losing the support given by 'general assent' if they set before themselves and their readers too rigid a standard of scientific precision. Still, in spite of all these drawbacks, we find that philosophers have provided us with a considerable number of comprehensive moral propositions, put forward as certain and self-evident, and such as at first sight may seem well adapted to serve as the first principles of scientific morality.

§ 2. But here a word of caution seems required, which has been somewhat anticipated in earlier chapters, but on which it is particularly needful to lay stress at this point of our discussion: against a certain class of sham-axioms, which are very apt to offer themselves to the mind that is earnestly seeking for a philosophical synthesis of practical rules, and to delude the unwary with a tempting aspect of clear self-evi-

dence. These are principles which appear certain and self-evident because they are substantially tautological: because, when examined, they are found to affirm no more than that it is right to do that which is, in a certain department of life, under certain circumstances and conditions—right to be done. One important lesson which the history of moral philosophy teaches is that, in this region, even powerful intellects are liable to acquiesce in tautologies of this kind; sometimes expanded into circular reasonings, sometimes hidden in the recesses of an obscure notion, often lying so near the surface that, when once they have been exposed, it is hard to understand how they could ever have presented themselves as important.

Let us turn, for illustration's sake, to the time-honoured Cardinal Virtues. If we are told that the dictates of Wisdom and Temperance may be summed up in clear and certain principles, and that these are respectively,

- (1) It is right to act rationally,
- (2) It is right that the Lower parts of our nature should be governed by the Higher,

we do not at first feel that we are not obtaining valuable information. But when we find (cf. *ante*, ch. xi. § 2) that "acting rationally" is merely another phrase for "doing what we see to be right," and, again, that the "higher part" of our nature to which the rest are to submit is explained to be Reason, so that "acting temperately" is only "acting rationally" under the condition of special non-rational impulses needing to be resisted, the tautology of our "principles" is obvious. Similarly when we are asked to accept as the principle of Justice "that we ought to give every man his own," the definition seems plausible—until it appears that we cannot define "his own" except as equivalent to "that which it is right he should have."

The definitions quoted may be found in modern writers: but it seems worthy of remark that throughout the ethical speculation of Greece¹, such universal affirmations as are presented

¹ I am fully sensible of the peculiar interest and value of the ethical thought of ancient Greece. Indeed through a large part of the present work the influence of Plato and Aristotle on my treatment of this subject has been greater than that of any modern writer. But I am here only considering the value of

to us concerning Virtue or Good conduct seem almost always to be propositions which can only be defended from the charge of tautology, if they are understood as definitions of the problem to be solved, and not as attempts at its solution. For example, Plato and Aristotle appear to offer as constructive moralists the scientific knowledge on ethical matters of which Socrates proclaimed the absence; knowledge, that is, of the Good and Bad in human life. And they seem to be agreed that such Good as can be realized in the concrete life of men and communities is chiefly Virtue,—or (as Aristotle more precisely puts it) the *exercise* of Virtue: so that the practical part of ethical science must consist mainly in the knowledge of Virtue. If, however, we ask how we are to ascertain the kind of conduct which is properly to be called Virtuous, it does not seem that Plato can tell us more of each virtue in turn than that it consists in (1) the knowledge of what is Good in certain circumstances and relations, and (2) such a harmony of the different elements of man's appetitive nature, that their resultant impulse may be always in accordance with this knowledge. But it is just this knowledge (or at least its principles and method) that we are expecting him to give us: and to explain to us instead the different exigencies under which we need it, in no way satisfies our expectation. Nor, again, does Aristotle bring us much nearer such knowledge by telling us that the Good in conduct is to be found somewhere between different kinds of Bad. This at best only indicates the *whereabouts* of Virtue: it does not give us a method for finding it.

On the Stoic system¹, as constructed by Zeno and Chrysippus, it is perhaps unfair to pronounce decisively, from the accounts given of it by adversaries like Plutarch, and such semi-intelligent expositors as Cicero, Diogenes Laertius, and Stobæus. But, as far as we can judge of it, we must pronounce the exposition of its general principles a complicated enchainment of circular

the general principles for determining what ought to be done, which the ancient systems profess to supply.

¹ The following remarks apply less to *later* Stoicism—especially the Roman Stoicism which we know at first hand in the writings of Seneca and Marcus Aurelius; in which the relation of the individual man to Humanity generally is more prominent than it is in the earlier form of the system.

reasonings, by which the inquirer is continually deluded with an apparent approach to practical conclusions, and continually led back to the point from which he set out.

The most characteristic formula of Stoicism seems to have been that declaring 'Life according to Nature' to be the ultimate end of action. The spring of the motion that sustained this life was in the vegetable creation a mere unfelt impulse: in animals it was impulse accompanied with sensation: in man it was the direction of Reason, which in him was naturally supreme over all merely blind irrational impulses. What then does Reason direct? 'To live according to Nature' is one answer: and thus we get the circular exposition of ethical doctrine in its simplest form. Sometimes, however, we are told that it is 'Life according to Virtue:' which leads us into the circle already noticed in the Platonic-Aristotelian philosophy; as Virtue, by the Stoics also, is only defined as knowledge of Good and Bad in different circumstances and relations. Indeed, this latter circle is given by the Stoics more neatly and perfectly: for with Plato and Aristotle Virtue was not the *sole*, but only the *chief* content of the notion Good, in its application to human life: but in the view of Stoicism the two notions are absolutely coincident. The result, then, is that Virtue is knowledge of what is good and ought to be sought or chosen, and of what is bad and ought to be shunned or rejected: while at the same time there is nothing good or properly choice-worthy, nothing bad or truly formidable, except Virtue and Vice respectively. But if Virtue is thus declared to be a science that has no object except itself, the notion is inevitably emptied of all practical content. In order, therefore, to avoid this result and to reconcile their system with common sense, the Stoics explained that there were other things in human life which were in a manner preferable, though not strictly good, including in this class the primary objects of men's normal impulses. On what principle then are we to select these objects when our impulses are conflicting or ambiguous? If we can get an answer to this question, we shall at length have come to something practical. But here again the Stoic could find no other general answer except either that we were to choose what was Reasonable, or that we were to act in accordance with Nature: each of which answers

obviously brings us back into the original circle at a different point¹.

In Butler's use of the Stoic formula, this circular reasoning seems to be avoided: but it is so only so long as the intrinsic reasonableness of right conduct is ignored or suppressed. Butler assumes with his opponents that it is reasonable to live according to Nature, and argues that Conscience or the faculty that imposes moral rules is naturally supreme in man. It is therefore reasonable to obey Conscience. But are the rules that Conscience lays down merely known to us as the dictates of arbitrary authority, and not as in themselves reasonable? This would give a surely dangerous absoluteness of authority to the possibly unenlightened conscience of any individual: and Butler is much too cautious to do this: in fact, in more than one passage of the *Analogy*² he expressly adopts the doctrine of Clarke, that the true rules of morality are essentially reasonable. But if Conscience is, after all, Reason applied to Practice, then Butler's argument seems to bend itself into the old circle: 'it is reasonable to live according to Nature, and it is natural to live according to Reason.'

In the next chapter I shall have to call attention to another logical circle into which we are liable to slide, if we refer to the Good or Perfection, whether of the agent or of others, in giving an account of any special virtue; if we allow ourselves, in explaining Good or Perfection, to use the general notion of virtue (which is commonly regarded as an important element of either). Meanwhile I have already given, perhaps, more than sufficient illustration of one of the most important dangers that beset the student of Ethics. In the laudable

¹ It should be observed that in determining the particulars of external duty the Stoics to some extent used the notion 'nature' in a different way: they tried to derive guidance from the complex adaptation of means to ends exhibited in the organic world. But since in their view the whole course of the Universe was both perfect and completely predetermined, it was impossible for them to obtain from any observation of actual existence a clear and consistent principle for preferring and rejecting alternatives of conduct: and in fact their most characteristic practical precepts shew a curious conflict between the tendency to accept what was customary as 'natural,' and the tendency to reject what seemed arbitrary as unreasonable.

² Cf. *Analogy*, Pt. II. ch. i. and ch. viii.

attempt to escape from the doubtfulness, disputableness, and apparent arbitrariness of current moral opinions, he is liable to take refuge in principles that are incontrovertible but tautological and insignificant.

§ 3. Can we then, between this Scylla and Charybdis of ethical inquiry, avoiding on the one hand doctrines that merely bring us back to common opinion with all its imperfections, and on the other hand doctrines that lead us round in a circle, find any way of obtaining self-evident moral principles of real significance? It would be disheartening to have to regard as altogether illusory the strong instinct of Common Sense that points to the existence of such principles, and the deliberate convictions of the long line of moralists who have enunciated them. At the same time, the more we extend our knowledge of man and his environment, the more we realize the vast variety of human natures and circumstances that have existed in different ages and countries, the less disposed we are to believe that there is any definite code of absolute rules, applicable to all human beings without exception. And we shall find, I think, that the truth lies between these two conclusions. There are certain absolute practical principles, the truth of which, when they are explicitly stated, is manifest; but they are of too abstract a nature, and too universal in their scope, to enable us to ascertain by immediate application of them what we ought to do in any particular case; particular duties have still to be determined by some other method.

One such principle was given in ch. i. § 3 of this Book; where I pointed out that whatever action any of us judges to be right for himself, he implicitly judges to be right for all similar persons in similar circumstances. Or, as we may otherwise put it, 'if a kind of conduct that is right (or wrong) for me is not right (or wrong) for some one else, it must be on the ground of some difference between the two cases, other than the fact that I and he are different persons.' A corresponding proposition may be stated with equal truth in respect of what ought to be done *to*—not *by*—different individuals. These principles have been most widely recognized, not in their most abstract and universal form, but in their special application to the situation of two (or more) individuals similarly related to each

other: as so applied, they appear in what is popularly known as the Golden Rule, 'Do to others as you would have them do to you.' This formula is obviously unprecise in statement; for one might wish for another's co-operation in sin, and be willing to reciprocate it. Nor is it even true to say that we ought to do to others only what we think it right for them to do to us; for no one will deny that there may be differences in the circumstances—and even in the natures—of two individuals, *A* and *B*, which would make it wrong for *A* to treat *B* in the way in which it is right for *B* to treat *A*. In short the self-evident principle strictly stated must take some such negative form as this; 'it cannot be right for *A* to treat *B* in a manner in which it would be wrong for *B* to treat *A*, merely on the ground that they are two different individuals, and without there being any difference between the natures or circumstances of the two which can be stated as a reasonable ground for difference of treatment.' Such a principle manifestly does not give complete guidance—indeed its effect, strictly speaking, is merely to throw a definite *onus probandi* on the man who applies to another a treatment of which he would complain if applied to himself; but Common Sense has amply recognized the practical importance of the maxim: and its truth, so far as it goes, appears to me self-evident.

A somewhat different application of the same fundamental principle that individuals in similar conditions should be treated similarly finds its sphere in the ordinary administration of Law, or (as we say) of 'Justice.' Accordingly in § 2 of ch. v. of this Book I drew attention to 'impartiality in the application of general rules,' as an important element in the common notion of Justice; indeed, there ultimately appeared to be no other element which could be intuitively known with perfect clearness and certainty. Here again it must be plain that this precept of impartiality is insufficient for the complete determination of just conduct, as it does not help us to decide what kind of rules should be thus impartially applied; though all admit the importance of excluding from government, and human conduct generally, all conscious partiality and 'respect of persons.'

The principle just discussed, which seems to be more

or less clearly implied in the common notion of 'fairness' or 'equity,' is obtained by considering the similarity of the individuals that make up a Logical Whole or Genus. There are others, no less important, which emerge in the consideration of the similar parts of a Mathematical or Quantitative Whole. Such a Whole is presented in the common notion of the Good—or, as is sometimes said, 'good on the whole'—of any individual human being. The proposition 'that one ought to aim at one's own good' is sometimes given as the maxim of Rational Self-love or Prudence: but as so stated it does not clearly avoid tautology; since we may define 'good' as 'what one ought to aim at.' If, however, we say 'one's good on the whole,' the addition suggests a principle which, when explicitly stated, is, at any rate, not tautological. I have already referred to this principle¹ as that 'of impartial concern for all parts of our conscious life':—we might express it concisely by saying 'that Hereafter *as such* is to be regarded neither less nor more than Now.' It is not, of course, meant that the good of the present may not reasonably be preferred to that of the future on account of its greater certainty: or again, that a week ten years hence may not be more important to us than a week now, through an increase in our means or capacities of happiness. All that the principle affirms is that the mere difference of priority and posteriority in time is not a reasonable ground for having more regard to the consciousness of one moment than to that of another. The form in which it practically presents itself to most men is 'that a smaller present good is not to be preferred to a greater future good' (allowing for difference of certainty): since Prudence is generally exercised in restraining a present desire (the object or satisfaction of which we commonly regard as *pro tanto* 'a good'), on account of the remoter consequences of gratifying it. The commonest view of the principle would no doubt be that the present *pleasure* or *happiness* is reasonably to be foregone with the view of obtaining greater pleasure or happiness hereafter: but the principle need not be restricted to a hedonistic application; it is equally applicable to any other interpretation of 'one's own good,' in which good is conceived as a mathematical whole, of which the integrant parts are

¹ Cf. *ante*, note to p. 124.

realized in different parts or moments of a lifetime. And therefore it is perhaps better to distinguish it here from the principle 'that Pleasure is the sole Ultimate Good,' which does not seem to have any logical connexion with it.

So far we have only been considering the 'Good on the Whole' of a single individual: but just as this notion is constructed by comparison and integration of the different 'goods' that succeed one another in the series of our conscious states, so we have formed the notion of Universal Good by comparison and integration of the goods of all individual human—or sentient—existences. And here again, just as in the former case, by considering the relation of the integrant parts to the whole and to each other, I obtain the self-evident principle that the good of any one individual is of no more importance, from the point of view (if I may so say) of the Universe, than the good of any other; unless, that is, there are special grounds for believing that more good is likely to be realized in the one case than in the other. And it is evident to me that as a rational being I am bound to aim at good generally,—so far as it is attainable by my efforts—not merely at a particular part of it.

From these two rational intuitions we may deduce, as a necessary inference, the maxim of Benevolence in an abstract form: viz. that each one is morally bound to regard the good of any other individual as much as his own, except in so far as he judges it to be less, when impartially viewed, or less certainly knowable or attainable by him. I before observed that the duty of Benevolence as recognized by common sense seems to fall somewhat short of this. But I think it may be fairly urged in explanation of this that *practically* each man, even with a view to universal Good, ought chiefly to concern himself with promoting the good of a limited number of human beings, and that generally in proportion to the closeness of their connexion with him. I think that a 'plain man,' in a modern civilised society, if his conscience were fairly brought to consider the hypothetical question, whether it would be morally right for him to seek his own happiness on any occasion if it involved a certain sacrifice of the greater happiness of some other human being,—without any counterbalancing gain to any one else—would answer unhesitatingly in the negative.

I have tried to shew how in the principles of Justice, Prudence, and Rational Benevolence as commonly recognized there is at least a self-evident element, immediately cognizable by abstract intuition; depending in each case on the relation which individuals and their particular ends bear as parts to their wholes, and to other parts of these wholes. I regard the apprehension, with more or less distinctness, of these abstract truths, as the permanent basis of the common conviction that the fundamental precepts of morality are essentially reasonable. No doubt these principles are often placed side by side with other precepts to which custom and general consent have given a merely illusory air of self-evidence: but the distinction between the two kinds of maxims appears to me to become manifest by merely reflecting upon them. I know by direct reflection that the propositions, 'I ought to speak the truth,' 'I ought to keep my promises'—however true they may be—are not self-evident to me; they present themselves as propositions requiring rational justification of some kind. On the other hand, the propositions, 'I ought not to prefer a present lesser good to a future greater good,' and 'I ought not to prefer my own lesser good to the greater good of another',¹ do present themselves as self-evident; as much (*e.g.*) as the mathematical axiom that 'if equals be added to equals the wholes are equal.'

It is on account of the fundamental and manifest importance, in my view, of the distinction above drawn between (1) the moral maxims which reflection shews not to possess ultimate validity, and (2) the moral maxims which are or involve genuine ethical axioms, that I refrained at the outset of this investigation from entering at length into the psychogonical question as to the origin of apparent moral intuitions. For no psychogonical theory has ever been put forward professing to discredit the propositions that I regard as really axiomatic, by shewing that the causes which produced them were such as had a tendency to make them false: while as regards the former class of maxims, a psychogonical proof that they are untrust-

¹ To avoid misapprehension I should state that in these propositions the consideration of the different degrees of *certainty* of Present and Future Good, Own and Others' Good respectively, is supposed to have been fully taken into account *before* the future or alien Good is judged to be greater.

worthy when taken as absolutely and without qualification true is, in my view, superfluous: since direct reflection shews me that they have no claim to be so taken. On the other hand, so far as psychogonical theory represents moral rules as, speaking broadly and generally, means to the ends of individual and social good or well-being, it obviously tends to give a general support to the conclusions to which the preceding discussion has brought us by a different method: since it leads us to regard other moral rules as subordinate to the principles of Prudence and Benevolence¹.

§ 4. I should, however, rely less confidently on the conclusions set forth in the preceding section, if they did not appear to me to be in substantial agreement—in spite of superficial differences—with the doctrines of those moralists who have been most in earnest in seeking among commonly received moral rules for genuine intuitions of the Practical Reason. I have already pointed out² that in the history of English Ethics the earlier intuitionist school shew, in this respect, a turn of thought on the whole more philosophical than that which the reaction against Hume rendered prevalent. Among the writers of this school there is no one who shews more earnestness in the effort to penetrate to really self-evident principles than Clarke³. Accordingly, I find that Clarke lays down, in respect of our behaviour towards our fellow-men, two fundamental “rules of righteousness⁴”: the first of which he terms Equity, and the

¹ It may however be thought that in exhibiting this aspect of the morality of Common Sense, psychogonical theory leads us to define in a particular way the general notion of ‘good’ or ‘well-being,’ regarded as a result which morality has a demonstrable natural tendency to produce. This point will be considered subsequently (Ch. xiv. § 1 of this Book: and Book IV. ch. IV.).

² Cf. *ante*, Book I. ch. viii. Note, pp. 103, 104.

³ In drawing attention to Clarke’s system, I ought perhaps to remark that his anxiety to exhibit the parallelism between ethical and mathematical truth (on which Locke before him had insisted) renders his general terminology inappropriate and occasionally leads him into downright extravagances. *E.g.* it is patently absurd to say that “a man who wilfully acts contrary to Justice wills things to be what they are not and cannot be”: nor are “Relations and Proportions” or “fitnesses and unfitnesses of things” very suitable designations for the matter of moral intuition. But for the present purpose there is no reason to dwell on these defects.

⁴ Clarke’s statement of the “Rule of Righteousness with respect to ourselves” I pass over, because it is, as he states it, a derivative and subordinate

second Love or Benevolence. The Rule of Equity he states thus: "Whatever I judge reasonable or unreasonable that another should do for me: that by the same judgment I declare reasonable or unreasonable that I should *in the like case* do for him¹"—which is, of course, the 'Golden Rule' precisely stated. The obligation to "Universal Love or Benevolence" he exhibits as follows:—

"If there be a natural and necessary difference between Good and Evil: and that which is Good is fit and reasonable, and that which is Evil is unreasonable, to be done: and that which is the Greatest Good is always the most fit and reasonable to be chosen: then...every rational creature ought in its sphere and station, according to its respective powers and faculties, to do all the Good it can to its fellow-creatures: to which end, universal Love and Benevolence is plainly the most certain, direct and effectual means²."

Here the mere statement that a rational agent is bound to aim at universal good is open to the charge of tautology, since Clarke defines 'Good' as 'that which is fit and reasonable to be done.' But Clarke obviously holds that each individual 'rational creature' is capable of receiving good in a greater or less degree, such good being an integrant part of universal good. This indeed is implied in the common notion, which he uses, of 'doing Good to one's fellow-creatures,' or, as he otherwise expresses it, 'promoting their welfare and happiness.' And thus his principle is implicitly what was stated above, that the good or welfare of any one individual must as such be an object of rational aim to any other reasonable individual no less than his own similar good or welfare.

(It should be observed however that the proposition that Universal Benevolence is the right means to the attainment of universal good, is not quite self-evident; since the end may not always be best attained by directly aiming at it. Thus Rational Benevolence, like Rational Self-Love, may be self-rule. It is that we should preserve our being, be temperate, industrious, &c., *with a view to the performance of Duty*: which of course supposes Duty (*i.e.* the ultimate and absolute rules of Duty) already determined. I may observe that the reasonableness of Prudence or Self-love is only recognized by Clarke indirectly; in a passage which I quoted before (p. 120).

¹ *Boyle Lectures* (1705), &c. pp. 86, 87.

² *l.c.* p. 92.

limiting; may direct its own partial suppression in favour of other impulses.)

Among later moralists, Kant is especially noted for his rigour in separating the purely rational element of the moral code: and his ethical view also appears to me to coincide to a considerable extent, if not completely, with that set forth in the preceding section. I have already noticed that his fundamental principle of duty is the 'formal' rule of "acting on a maxim that one can will to be law universal;" which, duly restricted¹, is an immediate practical corollary from the principle that I first noticed in the preceding section. And we find that when he comes to consider the ends at which virtuous action is aimed, the only really ultimate end which he lays down is the object of Rational Benevolence as commonly conceived—the happiness of other men². He regards it as evident *à priori* that each man as a rational agent is bound to aim at the happiness of other men: indeed, in his view, it can only be stated as a duty for me to seek my own happiness so far as I consider it as a part of the happiness of mankind in general. I disagree with the negative side of this statement, as I hold with Butler that "one's own happiness is a manifest obligation" independently of one's relation to other men; but, regarded on its positive side, Kant's conclusion appears to agree to a great extent with the view of the duty of Rational Benevolence that I have given:—though I am not altogether able to assent to the arguments by which Kant arrives at his conclusion³.

§ 5. I must now point out—if it has not long been apparent to the reader—that the self-evident principles laid down in § 3 do not specially belong to Intuitionism in the restricted sense which, for clear distinction of methods, I gave to this

¹ I think that Kant, in applying this axiom, does not take due account of certain restrictive considerations. Cf. ch. vii. § 3 of this Book, and also Book iv. ch. v. § 3.

² Kant no doubt gives the agent's own Perfection as another absolute end; but when we come to examine his notion of perfection, we find that it is not really determinate without the statement of other ends of reason, for the accomplishment of which we are to perfect ourselves. See *Tugendlehre, Einleitung*, § v. (A). "The perfection that belongs to men generally...can be nothing else "than the cultivation of one's power, and also of one's will, to satisfy the "requirements of duty in general."

³ See note at the end of the chapter.

term at the outset of our investigation. The axiom of Prudence, as I have given it, is a self-evident principle, implied in Rational Egoism as commonly accepted¹. Again, the axiom of Justice or Equity as above stated—‘that similar cases ought to be treated similarly’—belongs in all its applications to Utilitarianism as much as to any system commonly called Intuitionist: while the axiom of Rational Benevolence is, in my view, required as a rational basis for the Utilitarian system.

Accordingly, I find that I arrive, in my search for really clear and certain ethical intuitions, at the fundamental principle of Utilitarianism. I must, however, admit that the thinkers who in recent times have taught this latter system, have not, for the most part, expressly tried to exhibit the truth of their first principle by means of any such procedure as that above given. Still, when I examine the “proof” of the “principle of Utility” presented by the most persuasive and probably the most influential among English expositors of Utilitarianism,—J. S. Mill—I find the need of some such procedure to complete the argument very plain and palpable.

Mill begins by explaining² that though “questions of ultimate ends are not amenable” to “proof in the ordinary and popular meaning of the term,” there is a “larger meaning of the word proof” in which they are amenable to it. “The subject,” he says, is “within the cognizance of the rational faculty... Considerations may be presented capable of determining the intellect to” accept “the Utilitarian formula.” He subsequently makes clear that by “acceptance of the Utilitarian formula” he means the acceptance, not of the agent’s own greatest happiness, but of “the greatest amount of happiness altogether” as the ultimate “end of human action” and “standard of morality:” to promote which is, in the Utilitarian view, the supreme “directive rule of human conduct.” Then when he comes to give the “proof”—in the larger sense before explained—of this rule or formula, he offers the following argument. “The sole evidence it is possible to produce

¹ On the relation of Rational Egoism to Rational Benevolence—which I regard as the profoundest problem of Ethics—my final view is given in the last chapter of this treatise.

² *Utilitarianism*, chap. i. pp. 6, 7; *l.c.* chap. ii. pp. 16, 17.

that anything is desirable, is that people do actually desire it.....No reason can be given why the general happiness is desirable, except that each person, so far as he believes it to be attainable, desires his own happiness. This, however, being a fact, we have not only all the proof which the case admits of, but all which it is possible to require, that happiness is a good : that each person's happiness is a good to that person, and the general happiness, therefore, a good to the aggregate of persons¹." He then goes on to argue that pleasure, and pleasure alone, is what all men actually do desire.

Now, as we have seen, it is as a "standard of right and wrong," or "directive rule of conduct," that the utilitarian principle is put forward by Mill : hence, in giving as a statement of this principle that "the general happiness is *desirable*," he must be understood to mean (and his whole treatise shews that he does mean) that it is what each individual *ought* to desire, or at least—in the stricter sense of 'ought'—to aim at realizing in action². But this proposition is not established by Mill's reasoning, even if we grant that what is actually desired may be legitimately inferred to be in this sense desirable. For an aggregate of actual desires, each directed towards a different part of the general happiness, does not constitute an actual desire for the general happiness, existing in any individual ; and Mill would certainly not contend that a desire which does not exist in any individual can possibly exist in an aggregate of individuals. There being therefore no actual desire—so far as this reasoning goes—for the general happiness, the proposition that the general happiness is desirable cannot be in this way established : so that there is a gap in the expressed argument, which can, I think, only be filled by some such proposition as that which I have above tried to exhibit as the intuition of Rational Benevolence.

Utilitarianism is thus presented as the final form into which Intuitionism tends to pass, when the demand for really

¹ *l. c.* chap. iv. pp. 52, 53.

² It has been suggested that I have overlooked a confusion in Mill's mind between two possible meanings of the term 'desirable,' (1) what can be desired and (2) what ought to be desired. I intended to shew by the two first sentences of this paragraph that I was aware of this confusion, but thought it unnecessary for my present purpose to discuss it.

self-evident first principles is rigorously pressed. In order, however, to make this transition logically complete, we require to interpret 'Universal Good' as 'Universal Happiness.' And this interpretation cannot, in my view, be justified by arguing, as Mill does, from the psychological fact that Happiness is the sole object of men's actual desires, to the ethical conclusion that it alone is desirable or good: because in Book I. ch. iv. of this treatise I have attempted to shew that Happiness or Pleasure is not the only object that each for himself actually desires. The identification of Ultimate Good with Happiness is properly to be reached, I think, by a more indirect mode of reasoning; which I will endeavour to explain in the next Chapter.

NOTE.—The great influence at present exercised by Kant's teaching makes it worth while to state briefly the arguments by which he attempts to establish the duty of promoting the happiness of others, and the reasons why I am unable to regard these arguments as cogent. In some passages he attempts to exhibit this duty as an immediate deduction from his fundamental formula—"act from a maxim that thou canst will to be universal law"—when considered in combination with the desire for the kind services of others which (as he assumes) the exigencies of life must arouse in every man. The maxim, he says, "that each should be left to take care of himself without either aid or interference," is one that we might indeed *conceive* existing as a universal law: but it would be impossible for us to *will* it to be such. "A will that resolved this would be inconsistent with itself, for many cases may arise in which the individual thus willing needs the benevolence and sympathy of others" (*Grundlegung*, p. 50 (Rosenkrantz)). Similarly elsewhere (*Metaph. Anfangsgr. d. Tugendlehre*, Einleit. § 8 and § 30) he explains at more length that the Self-love which necessarily exists in every one involves the desire of being loved by others and receiving aid from them in case of need. We thus necessarily constitute ourselves an end for others, and claim that they shall contribute to our happiness: and so, according to Kant's fundamental principle, we must recognize the duty of making *their* happiness *our* end.

Now I cannot regard this reasoning as strictly cogent. In the first place, that every man in need wishes for the aid of others is an empirical proposition which Kant cannot know *à priori*. We can certainly conceive a man in whom the spirit of independence and the distaste for incurring obligations would be so strong that he would choose to endure any privations rather than receive aid from others. But even granting that every one, in the actual moment of distress, must necessarily wish for the assistance of others; still a strong man, after balancing the chances of life, may easily think that he and such as he have more to gain, on the whole, by the

general adoption of the egoistic maxim ; benevolence being likely to bring them more trouble than profit.

In other passages, however, Kant reaches the same conclusion by an apparently different line of argument. He lays down that, as all action of rational beings is done for some end, there must be some absolute end, corresponding to the absolute rule before given that imposes on our maxims the form of universal law. This absolute end, prescribed by Reason necessarily and *à priori* for all rational beings as such, can be nothing but Reason itself, or the Universe of Rationals ; for what the rule inculcates is, in fact, that we should act as rational units in a universe of rational beings (and therefore on principles conceived and embraced as universally applicable). Or again, we may reach the same result negatively. For all particular ends at which men aim are constituted such by the existence of impulses directed towards some particular objects. Now we cannot tell *à priori* that any one of these special impulses forms part of the constitution of all men : and therefore we cannot state it as an absolute dictate of Reason that we should aim at any such special object. If, then, we thus exclude all particular empirical ends, there remains only the principle that "all Rational beings as such are ends to each;" or, as Kant sometimes put it, that "humanity exists as an end in itself."

Now, says Kant, so long as I confine myself to mere non-interference with others, I do not positively make Humanity my end ; my aims remain selfish, though restricted by this condition of non-interference with others. My action, therefore, is not truly virtuous ; for Virtue is exhibited and consists in the effort to realize the end of Reason in opposition to mere selfish impulses. Therefore "the ends of the subject, which is itself an end, must of necessity be my ends, if the representation of Humanity as an end in itself is to have its full weight with me" (*Grundlegung*, p. 59), and my action is to be truly rational and virtuous.

Here, again, I cannot accept the form of Kant's argument. The conception of "humanity as an end in itself" is perplexing : because by an End we commonly mean something to be realized, whereas "humanity" is, as Kant says, "a self-subsistent end ;" moreover, there seems to be a sort of paralogism in the deduction of the principle of Benevolence by means of this conception. For the humanity which Kant maintains to be an end in itself is Man (or the aggregate of men) *in so far as rational*. But the subjective ends of other men, which Benevolence directs us to take as our own ends, would seem, according to Kant's own view, to depend upon and correspond to their *non-rational* impulses—their empirical desires and aversions. It is hard to see why, if man *as a rational being* is an absolute end to other rational beings, they must therefore adopt his subjective aims as determined by his non-rational impulses.

CHAPTER XIV.

ULTIMATE GOOD.

§ 1. AT the outset of this treatise¹ I noticed that there are two forms in which the object of ethical inquiry is considered; it is sometimes regarded as a Rule or Rules of Conduct, 'the Right,' sometimes as an end or ends, 'the Good.' I pointed out that in the moral consciousness of modern Europe the two notions are *primâ facie* distinct; since while it is commonly thought that the obligation to obey moral rules is absolute, it is not commonly held that the whole Good of man lies in such obedience; this view, we may say, is—vaguely and respectfully but unmistakeably—repudiated as a Stoical paradox. The ultimate Good or Wellbeing of man is rather regarded as an ulterior result, the connexion of which with his Right Conduct is indeed held to be certain, but is frequently conceived as supernatural, and so beyond the range of independent ethical speculation. But now, if the conclusions of the preceding chapters are to be trusted, it would seem that the practical determination of Right Conduct depends on the determination of Ultimate Good. For we have seen (*a*) that most of the commonly received maxims of Duty—even of those which at first sight appear absolute and independent—are found when closely examined to contain an implicit subordination to the more general principles of Prudence and Benevolence: and (*b*) that no principles except these, and the formal principle of Justice or Equity can be admitted as at once intuitively clear and certain; while, again, these principles themselves, so far as they are self-evident, may be stated as precepts to seek (1) one's own good on the whole, repressing all seductive impulses

¹ See Book I. ch. i. § 2.

prompting to undue preference of particular goods, and (2) others' good no less than one's own, repressing any undue preference for one individual over another. Thus we are brought round again to the old question with which ethical speculation in Europe began, 'What is the Ultimate Good for man?' When, however, we examine the controversies to which this question originally led, we see that the investigation which has brought us round to it has tended definitely to exclude one of the answers which early moral reflection was disposed to give to it. For to say that 'General Good' consists in general Virtue,—if we mean by Virtue conformity to such prescriptions and prohibitions as make up the main part of the morality of Common Sense—would obviously involve us in a logical circle; since we have seen that the exact determination of these prescriptions and prohibitions must depend on the definition of this General Good.

Nor, I conceive, can this argument be evaded by adopting the view of what I have called 'Æsthetic Intuitionism' and regarding Virtues as excellences of conduct clearly discernible by trained insight, although their nature does not admit of being stated in definite formulæ. For our notions of special virtues do not really become more independent by becoming more indefinite: they still contain, though perhaps more latently, the same reference to 'Good' or 'Wellbeing' as an ultimate standard. This appears clearly when we consider any virtue in relation to the cognate vice—or at least *non-virtue*—into which it tends to pass over when pushed to an extreme, or exhibited under inappropriate conditions. For example, Common Sense may seem to regard Liberality, Frugality, Courage, Placability, as intrinsically desirable: but when we consider their relation respectively to Profusion, Meanness, Foolhardiness, Weakness, we find that Common Sense draws the line in each case not by immediate intuition, but by reference either to some definite maxim of duty, or to the general notion of 'Good' or Wellbeing: and similarly when we ask at what point Candour, Generosity, Humility, cease to be virtues by becoming 'excessive.' Other qualities commonly admired, such as Energy, Zeal, Self-control, Thoughtfulness, are obviously regarded as virtues only when they are directed to

good ends. In short, the only so-called Virtues which can be thought to be essentially and always such, and incapable of excess, are such qualities as Wisdom, Universal Benevolence, and (in a sense) Justice; of which the notions manifestly involve this notion of Good, supposed already determinate. Wisdom is insight into Good and the means to Good; Benevolence is exhibited in the purposive actions called "doing Good;" Justice (when regarded as essentially and always a Virtue) lies in distributing Good (or evil) impartially according to right rules. If then we are asked what is this Good which it is excellent to know, to bestow on others, to distribute impartially, it would be obviously absurd to reply that it is just this knowledge, these beneficent purposes, this impartial distribution.

Nor, again, can I perceive that this difficulty is in any way met by regarding Virtue as a quality of "character" rather than of "conduct," and expressing the moral law in the form, "Be this," instead of the form "Do this¹." From a practical point of view, indeed, I fully recognise the importance of urging that men should aim at an ideal of character, and consider action in its effects on character. But I cannot infer from this that character and its elements—faculties, habits, or dispositions of any kind—are the constituents of Ultimate Good. It seems to me that the opposite is implied in the very conception of a faculty or disposition; it can only be defined as a tendency to act or feel in a certain way under certain conditions; and such a tendency appears to me clearly not valuable in itself but for the acts and feelings in which it takes effect, or for the ulterior consequences of these,—which consequences, again, cannot be regarded as Ultimate Good, so long as they are merely conceived as modifications of faculties, dispositions, &c. When, therefore, I say that effects on character are important, it is a summary way of saying that by the laws of our mental constitution the present act or feeling is a cause tending to modify importantly our acts and feelings in the indefinite future: the comparatively permanent result supposed to be produced in the mind or soul, being a tendency that will shew itself in an indefinite number of particular acts and feelings, may easily be more important, in relation to the

¹ Cf. Stephen, *Science of Ethics*, Chap. iv. § 16.

ultimate end, than a single act or the transient feeling of a single moment: but its comparative permanence appears to me no ground for regarding it as itself a constituent of ultimate good.

§ 2. So far, however, I have been speaking only of particular virtues, as exhibited in conduct judged to be objectively right: and it may be argued that this is too external a view of the Virtue that claims to constitute Ultimate Good. It may be said that the difficulty that I have been urging vanishes if we penetrate beyond the particular virtues to the root and essence of virtue in general,—the determination of the will to do whatever is judged to be right and to aim at realizing whatever is judged to be best—; since this subjective rightness or goodness of will, being independent of knowledge of what is objectively right or good, is independent of that presupposition of Good as already known and determined, which we have seen to be implied in the common conceptions of virtue as manifested in outward acts. I admit that if subjective rightness or goodness of Will is affirmed to be the Ultimate Good, the affirmation does not exactly involve the logical difficulty that I have been urging. None the less is it fundamentally opposed to Common Sense; since the very notion of subjective rightness or goodness of will implies an objective standard, which it directs us to seek, but does not profess to supply. It would be a palpable and violent paradox to set before the right-seeking mind no end except this right-seeking itself, and to affirm this to be the sole Ultimate Good, denying that any effects of right volition can be in themselves good, except the subjective rightness of future volitions, whether of self or of others. It is true that no rule can be recognized, by any reasonable individual, as more authoritative than the rule of doing what he judges to be right; for, in deliberating with a view to my own immediate action, I cannot distinguish between doing what is objectively right, and realizing my own subjective conception of rightness. But we are continually forced to make the distinction as regards the actions of others and to judge that conduct may be objectively wrong though subjectively right: and we continually judge conduct to be objectively wrong because it tends to cause pain and loss of happiness to others,—apart from any

effect on the subjective rightness of their volitions. It is as so judging that we commonly recognize the mischief and danger of fanaticism:—meaning by a fanatic a man who resolutely and unswervingly carries out his own conception of rightness, when it is a plainly mistaken conception.

The same result may be reached even without supposing so palpable a divorce between subjective and objective rightness of volition as is implied in the notion of fanaticism. As I have already pointed out¹, though the ‘dictates of Reason’ are always to be obeyed, it does not follow that ‘the dictation of Reason’—the predominance of consciously moral over non-moral motives—is to be promoted without limits; and indeed Common Sense appears to hold that some things are likely to be better done, if they are done from other motives than conscious obedience to practical Reason or Conscience. It thus becomes a practical question how far the dictation of Reason, the predominance of moral choice and moral effort in human life is a result to be aimed at: and the admission of this question implies that conscious rightness of volition is not the sole ultimate good. On the whole, then, we may conclude that neither (1) subjective rightness or goodness of volition, as distinct from objective, nor (2) virtuous character, except as manifested or realized in virtuous conduct, can be regarded as constituting Ultimate Good: while, again, we are precluded from identifying Ultimate Good with virtuous conduct, because our conceptions of virtuous conduct, under the different heads or aspects denoted by the names of the particular virtues, have been found to presuppose the prior determination of the notion of Good—that Good which virtuous conduct is conceived as producing or promoting or rightly distributing.

And what has been said of Virtue, seems to me still more manifestly true of the other talents, gifts and graces, which make up the common notion of human excellence or Perfection. However immediately the excellent quality of such gifts and skills may be recognized and admired, reflection shews that they are only valuable on account of the good or desirable conscious life in which they are or will be actualized, or which will be somehow promoted by their exercise.

¹ Ch. xi. § 3; see also ch. xii. § 3.

§ 3. Shall we then say that Ultimate Good is Good or Desirable conscious or sentient Life—of which Virtuous action is one element, but not the sole constituent? This seems in harmony with Common Sense; and the fact that particular virtues and talents and gifts are largely valued as means to ulterior good does not necessarily prevent us from regarding their exercise as also an element of Ultimate Good: just as the fact that physical action, nutrition and repose, duly proportioned and combined, are means to the maintenance of our animal life, does not prevent us from regarding them as indispensable elements of such life. Still it seems difficult to conceive any kind of activity or process as both means and end, from precisely the same point of view and in respect of precisely the same quality: and in both the cases above-mentioned it is, I think, easy to distinguish the aspect in which the activities or processes in question are to be regarded as means from that in which they are to be regarded as in themselves good or desirable. Let us examine this first in the case of the physical processes. It is in their purely physical aspect, as complex processes of corporeal change, that they are means to the maintenance of life: but so long as we confine our attention to their corporeal aspect,—regarding them merely as complex movements of certain particles of organized matter—it seems impossible to attribute to these movements, considered in themselves, either goodness or badness. I cannot conceive it to be an ultimate end of rational action to secure that these complex movements should be of one kind rather than another, or that they should be continued for a longer rather than a shorter period. In short, if a certain quality of human Life is that which is ultimately desirable, it must belong to human Life regarded on its psychical side, or, briefly, Consciousness.

But again: it is not all life regarded on its psychical side which we can judge to be ultimately desirable: since psychical life as known to us includes pain as well as pleasure, and so far as it is painful it is not desirable. I cannot therefore accept a view of the wellbeing or welfare of human beings—as of other living things—which is suggested by current zoological conceptions and apparently maintained with more or less definiteness by influential writers; according to which, when we

attribute goodness or badness to the manner of existence of any living organism, we should be understood to attribute to it a tendency either (1) to self-preservation, or (2) to the preservation of the community or race to which it belongs—so that what “Wellbeing” adds to mere “Being” is just promise of future being. It appears to me that this doctrine needs only to be distinctly contemplated in order to be rejected. If all life were as little desirable as some portions of it have been, in my own experience and in that (I believe) of all or most men, I should judge all tendency to the preservation of it to be unmitigatedly bad. Actually, no doubt, as we generally hold that human life, even as now lived, has on the average, a balance of happiness, we regard what is preservative of life as generally good, and what is destructive of life as bad: and I quite admit that a most fundamentally important part of the function of morality consists in maintaining such habits and sentiments as are necessary to the continued existence, in full numbers, of a society of human beings under their actual conditions of life. But this is not because the mere existence of human organisms, even if prolonged to eternity, appears to me in any way desirable; it is only assumed to be so because it is supposed to be accompanied by Consciousness on the whole desirable; it is therefore this Desirable Consciousness which we must regard as ultimate Good.

In the same way, so far as we judge virtuous activity to be a part of Ultimate Good, it is, I conceive, because the consciousness attending it is judged to be in itself desirable for the virtuous agent; though at the same time this consideration does not adequately represent the importance of Virtue to human wellbeing, since we have to consider its value as a means as well as its value as an end. We may make the distinction clearer by considering whether Virtuous life would remain on the whole good for the virtuous agent, if we suppose it combined with extreme pain. The affirmative answer to this question was strongly supported in Greek philosophical discussion: but it is a paradox from which a modern thinker would recoil: he would hardly venture to assert that the portion of life spent by a martyr in tortures was in itself desirable,—though it might be his duty to suffer the pain

with a view to the good of others, and even his interest to suffer it with a view to his own ultimate happiness.

§ 4. If then Ultimate Good can only be conceived as Desirable Consciousness—including the Consciousness of Virtue as a part but only as a part—are we to identify this notion with Happiness or Pleasure, and say with the Utilitarians that General Good is general happiness? Many would at this point of the discussion regard this conclusion as inevitable: to say that all other things called good are only means to the end of making conscious life better or more desirable, seems to them the same as saying that they are means to the end of happiness. But very important distinctions remain to be considered. According to the view taken in a previous chapter¹, in affirming Ultimate Good to be Happiness or Pleasure, we imply (1) that nothing is desirable except desirable feelings, and (2) that the desirability of each feeling is only directly cognizable by the sentient individual at the time of feeling it, and that therefore this particular judgment of the sentient individual must be taken as final² on the question how far each element of feeling has the quality of Ultimate Good. Now no one, I conceive, would estimate in any other way the desirability of feeling considered merely as feeling: but it may be urged that our conscious experience includes besides Feelings, Cognitions and Volitions, and that the desirability of these must be taken into account, and is not to be estimated by the standard above stated. I think, however, that when we reflect on a cognition as a transient fact of an individual's psychical experience,—distinguishing it on the one hand from the feeling that normally accompanies it, and on the other hand from that relation of the knowing mind to the object known which is implied in the term "true" or "valid cognition"³—it is seen to be an element of consciousness quite neutral in respect of

¹ Book II. ch. ii.

² Final, that is, so far as the quality of the present feeling is concerned. I have pointed out that so far as any estimate of the desirability or pleasantness of a feeling involves comparison with feelings only represented in idea, it is liable to be erroneous through imperfections in the representation.

³ The term "cognition" without qualification more often implies what is signified by "true" or "valid:" but for the present purpose it is necessary to eliminate this implication.

desirability: and the same may be said of Volitions, when we abstract from their concomitant feelings, and their relation to an objective norm or ideal, as well as from all their consequences. It is no doubt true that in ordinary thought certain states of consciousness—such as Cognition of Truth, Contemplation of Beauty, Volition to realize Freedom or Virtue—are sometimes judged to be preferable on other grounds than their pleasantness: but the general explanation of this seems to be (as was suggested in Book II. ch. ii. § 2) that what in such cases we really prefer is not the present consciousness itself, but either effects on future consciousness more or less distinctly foreseen, or else something in the objective relations of the conscious being, not strictly included in his present consciousness.

The second of these alternatives may perhaps be made clearer by some illustrations. A man may prefer the mental state of apprehending truth to the state of half-reliance on generally accredited fictions¹, while recognizing that the former state may be more painful than the latter, and independently of any effect which he expects either state to have upon his subsequent consciousness. Here, on my view, the real object of preference is not the consciousness of knowing truth, considered merely as consciousness,—the element of pleasure or satisfaction in this being more than outweighed by the concomitant pain—, but the relation between the mind and something else, which, as the very notion of 'truth' implies, is whatever it is independently of our cognition of it, and which I therefore call objective. This may become more clear if we imagine ourselves learning afterwards that what we took for truth is not really such: for in this case we should certainly feel that our preference had been mistaken; whereas if our choice had really been between two elements of transient consciousness, its reasonableness could not be affected by any subsequent discovery.

Similarly, a man may prefer freedom and penury to a life of luxurious servitude, not because the pleasant consciousness of being free outweighs in prospect all the comforts and securities that the other life would afford, but because he has a pre-

¹ Cf. Lecky, *History of European Morals*, pp. 52 seqq.

dominant aversion to that relation between his will and the will of another which we call slavery: or, again, a philosopher may choose what he conceives as 'inner freedom'—the consistent self-determination of the will—rather than the gratifications of appetite; though recognizing that the latter are more desirable, considered merely as transient feelings. In either case, he will be led to regard his preference as mistaken, if he be afterwards persuaded that his conception of Freedom or self-determination was illusory; that we are all slaves of circumstances, destiny, &c.

So again, the preference of conformity to Virtue, or contemplation of Beauty, to a state of consciousness recognized as more pleasant seems to depend on a belief that one's conception of Virtue or Beauty corresponds to an ideal to some extent objective and valid for all minds. Apart from any consideration of future consequences, we should generally agree that a man who sacrificed happiness to an erroneous conception of Virtue or Beauty made a mistaken choice.

Still, it may be said that this is merely a question of definition; that we may take 'conscious life' in a wide sense, so as to include the objective relations of the conscious being implied in our notions of Virtue, Truth, Beauty, Freedom; and that from this point of view we may regard cognition of Truth, contemplation of Beauty, Free or Virtuous action, as in some measure preferable alternatives to Pleasure or Happiness—even though we admit that Happiness must be included as a part of Ultimate Good. In this case the principle of Rational Benevolence, which was stated in the last chapter as an indubitable intuition of the practical Reason, would not direct us to the pursuit of universal happiness alone, but of these "ideal goods" as well, as ends ultimately desirable for mankind generally.

§ 5. I think, however, that this view ought not to commend itself to the sober judgment of reflective persons. In order to shew this, I must ask the reader to use the same twofold procedure that I before requested him to employ in considering the absolute and independent validity of common moral precepts. I appeal firstly to his intuitive judgment after due consideration of the question when fairly placed before it: and secondly to a

comprehensive comparison of the ordinary judgments of mankind. As regards the first argument, to me at least it seems clear after reflection that these objective relations of the conscious subject, when distinguished from the consciousness accompanying and resulting from them, are not ultimately and intrinsically desirable; any more than material or other objects are, when considered apart from any relation to conscious existence. Admitting that we have actual experience of such preferences as have just been described, of which the ultimate object is something that is not merely consciousness: it still seems to me that when (to use Butler's phrase) we "sit down in a cool hour," we can only justify to ourselves the importance that we attach to any of these objects by considering its conduciveness, in one way or another, to the happiness of sentient beings.

The second argument, that refers to the common sense of mankind, obviously cannot be made completely cogent; since, as above stated, several cultivated persons do habitually judge that knowledge, art, &c.,—not to speak of Virtue—are ends independently of the pleasure derived from them. But we may urge not only that all these elements of "ideal good" are productive of pleasure in various ways; but also that they seem to obtain the commendation of Common Sense, roughly speaking, in proportion to the degree of this productiveness.

This seems obviously true of Beauty; and will hardly be denied in respect of any kind of social ideal: it is paradoxical to maintain that any degree of Freedom, or any form of social order, would still be commonly regarded as desirable even if we were certain that it had no tendency to promote the general happiness. The case of Knowledge is rather more complex; but certainly Common Sense is most impressed with the value of knowledge, when its 'fruitfulness' has been demonstrated. It is, however, aware that experience has frequently shewn how knowledge, long fruitless, may become unexpectedly fruitful, and how light may be shed on one part of the field of knowledge from another apparently remote: and even if any particular branch of scientific pursuit could be shewn to be devoid of even this indirect utility, it would still deserve some respect on utilitarian grounds; both as furnishing to the inquirer the refined and innocent pleasures of curiosity, and because the intellectual disposition

which it exhibits and sustains is likely on the whole to produce fruitful knowledge. Still in cases approximating to this last, Common Sense is somewhat disposed to complain of the misdirection of valuable effort; so that the meed of honour commonly paid to Science seems to be graduated, though perhaps unconsciously, by a tolerably exact utilitarian scale. Certainly the moment the legitimacy of any branch of scientific inquiry is seriously disputed, as in the recent case of vivisection, the controversy on both sides is generally conducted on an avowedly utilitarian basis.

The case of Virtue requires special consideration: since the encouragement in each other of virtuous impulses and dispositions is a main aim of men's ordinary moral discourse; so that even to raise the question whether this encouragement can go too far has a paradoxical air. Still, our experience includes rare and exceptional cases in which the concentration of effort on the cultivation of virtue has seemed to have effects adverse to general happiness, through being intensified to the point of moral fanaticism, and so involving a neglect of other conditions of happiness. If, then, we admit as actual or possible such 'infelicitic' effects of the cultivation of Virtue, I think we shall also generally admit that, in the case supposed, conduciveness to general happiness should be the criterion for deciding how far the cultivation of Virtue should be carried.

At the same time it must be allowed that we find in Common Sense an aversion to admit Happiness (when explained to mean a sum of pleasures) to be the sole ultimate end and standard of right conduct. But this, I think, can be fully accounted for by the following considerations.

I. The term Pleasure is not commonly used so as to include clearly *all* kinds of consciousness which we desire to retain or reproduce: in ordinary usage it suggests too prominently the coarser and commoner kinds of such feelings; and it is difficult even for those who are trying to use it scientifically to free their minds altogether from the associations of ordinary usage, and to mean by Pleasure only Desirable Consciousness or Feeling of whatever kind. Again, our knowledge of human life continually suggests to us instances of pleasures which will inevitably involve as concomitant or consequent either a greater

amount of pain or a loss of more important pleasures: and we naturally shrink from including even hypothetically in our conception of ultimate good these—in Bentham's phrase—"impure" pleasures; especially since we have, in many cases, moral or æsthetic instincts warning us against such pleasures.

II. We have seen¹ that many important pleasures can only be felt on condition of our experiencing desires for other things than pleasure. Thus the very acceptance of Pleasure as the ultimate end of conduct involves the practical rule that it is not always to be made the conscious end. Hence, even if we are considering merely the good of one human being taken alone, excluding from our view all effects of his conduct on others, still the reluctance of Common Sense to regard pleasure as the sole thing ultimately desirable may be justified by the consideration that human beings tend to be less happy if they are exclusively occupied with the desire of personal happiness. *E.g.* (as was before shewn) we shall miss the valuable pleasures which attend the exercise of the benevolent affections if we do not experience genuinely disinterested impulses to procure happiness for others (which are, in fact, implied in the notion of 'benevolent affections').

III. But again, I hold, as was expounded in the preceding chapter, that disinterested benevolence is not only thus generally in harmony with rational Self-love, but also in another sense and independently rational: that is, Reason shews me that if my happiness is desirable and a good, the equal happiness of any other person must be equally desirable. Now, when Happiness is spoken of as the sole ultimate good of man, the idea most commonly suggested is that each individual is to seek his own happiness at the expense (if necessary) or, at any rate, to the neglect of that of others: and this offends both our sympathetic and our rational regard for others' happiness. It is, in fact, rather the end of Egoistic than of Universalistic Hedonism, to which Common Sense feels an aversion. And certainly one's individual happiness is, in many respects, an unsatisfactory mark for one's supreme aim, apart from any direct collision into which the exclusive pursuit of it may bring us with rational or sympathetic Benevolence. It does not possess the

¹ Book I. ch. iv.; cf. Book II. ch. iii.

characteristics which, as Aristotle says, we "divine" to belong to Ultimate Good: being (so far, at least, as it can be empirically foreseen) so narrow and limited, of such necessarily brief duration, and so shifting and insecure while it lasts. But Universal Happiness, desirable consciousness or feeling for the innumerable multitude of sentient beings, present and to come, seems an End that satisfies our imagination by its vastness, and sustains our resolution by its comparative security.

It may, however, be said that if we require the individual to sacrifice his own happiness to the greater happiness of others on the ground that it is reasonable to do so, we really assign to the individual a different ultimate end from that which we lay down as the ultimate Good of the universe of sentient beings: since we direct him to take as ultimate Happiness for the Universe, but Conformity to Reason for himself. I admit the substantial truth of this statement, though I should avoid the language as tending to obscure the distinction before explained between "obeying the dictates" and "promoting the dictation" of reason. But granting the alleged difference, I do not see that it constitutes an argument against the view here maintained, since the individual is essentially and fundamentally different from the larger whole—the universe of sentient beings—of which he is conscious of being a part; just because he has a known relation to similar parts of the same whole, while the whole itself has no such relation. I accordingly see no inconsistency in holding that while it *would* be reasonable for the aggregate of sentient beings, if it could act collectively, to aim at its own happiness only as an ultimate end—and would be reasonable for any individual to do the same, if he were the only sentient being in the universe—it may yet be *actually* reasonable for an individual to sacrifice his own Good or happiness for the greater happiness of others¹.

At the same time I admit that, in the earlier age of ethical thought which Greek philosophy represents, men sometimes judged an act to be 'good' *for the agent*, even while recognizing

¹ I ought at the same time to say that I hold it no less reasonable for an individual to take his own happiness as his ultimate end. This "Dualism of the Practical Reason" will be further discussed in the concluding chapter of the treatise.

that its consequences would be on the whole painful to him,—as (*e.g.*) a heroic exchange of a life full of happiness for a painful death at the call of duty. I attribute this partly to a confusion of thought between what it is reasonable for an individual to desire, when he considers his own existence alone, and what he must recognize as reasonably to be desired, when he takes the point of view of a larger whole: partly, again, to a faith deeply rooted in the moral consciousness of mankind, that there cannot be really and ultimately any conflict between the two kinds of reasonableness¹. But when 'Reasonable Self-love' has been clearly distinguished from Conscience, as it is by Butler and his followers, we find it is naturally understood to mean desire for one's own Happiness: so that in fact the interpretation of 'one's own good,' which was almost peculiar in ancient thought to the Cyrenaic and Epicurean heresies, is adopted by some of the most orthodox of modern moralists. Indeed it often does not seem to have occurred to these latter that this notion can have any other interpretation². If, then, when any one hypothetically concentrates his attention on himself, Good is naturally and almost inevitably conceived to be Pleasure, we may reasonably conclude that the Good of any number of similar beings, whatever their mutual relations may be, cannot be essentially different in quality.

IV. But lastly, from the universal point of view no less than from that of the individual, it seems true that Happiness is likely to be better attained if the extent to which we set ourselves consciously to aim at it be carefully restricted. And this not only because action is likely to be more effective if our effort is temporarily concentrated on the realization of more limited ends—though this is no doubt an important reason:—but also because the fullest development of happy life for each individual seems to require that he should have other external objects of interest besides the happiness of other conscious beings. And thus we may conclude that the pursuit of the

¹ We may illustrate this double explanation by a reference to some of Plato's Dialogues, such as the *Gorgias*, where the ethical argument has a singularly mixed effect on the mind. Partly, it seems to us more or less dexterous sophistry, playing on a confusion of thought latent in the common notion of good: partly a noble and stirring expression of a profound moral faith.

² Cf. Stewart, *Philosophy of the Active and Moral Powers*, Bk. II. c. i.

ideal objects before mentioned, Virtue, Truth, Freedom, Beauty, &c., *for their own sakes*, is indirectly and secondarily, though not primarily and absolutely, rational; on account not only of the happiness that will result from their attainment, but also of that which springs from their disinterested pursuit. While yet if we ask for a final criterion of the comparative value of the different objects of men's enthusiastic pursuit, and of the limits within which each may legitimately engross the attention of mankind, we shall none the less conceive it to depend upon the degree in which they respectively conduce to Happiness.

If, however, this view be rejected, it remains to consider whether we can frame any other coherent account of Ultimate Good. If we are not to systematize human activities by taking Universal Happiness as their common end, on what other principles are we to systematize them? It should be observed that these principles must not only enable us to compare among themselves the values of the different non-hedonistic ends which we have been considering, but must also provide a common standard for comparing these values with that of Happiness; unless we are prepared to adopt the paradoxical position of rejecting happiness as absolutely valueless. For we have a practical need of determining not only whether we should pursue Truth rather than Beauty, or Freedom or some ideal constitution of society rather than either, or perhaps desert all of these for the life of worship and religious contemplation; but also how far we should follow any of these lines of endeavour, when we foresee among its consequences the pains of human or other sentient beings, or even the loss of pleasures that might otherwise have been enjoyed by them¹.

I have failed to find—and am unable to construct—any systematic answer to this question that appears to me deserving of serious consideration: and hence I am finally led to the conclusion (which at the close of the last chapter seemed to be premature) that the Intuitionist method rigorously applied

¹ The controversy on vivisection, to which I referred just now, affords a good illustration of the need that I am pointing out. I do not observe that any one in this controversy has ventured on the paradox that the pain of sentient beings is not *per se* to be avoided.

yields as its final result the doctrine of pure Universalistic Hedonism¹—, which it is convenient to denote by the single word, Utilitarianism.

¹ I have before noticed (Bk. II. ch. iii., p. 134) the metaphysical objection taken by certain writers to the view that Happiness is Ultimate Good; on the ground that Happiness (=sum of pleasures) can only be realized in successive parts, whereas a "Chief Good" must be "something of which some being can be conceived in possession"—something, that is, which he can have all at once. On considering this objection it seemed to me that, in so far as it is even plausible, its plausibility depends on the exact form of the notion 'a Chief Good' (or 'Summum Bonum'), which is perhaps inappropriate as applied to Happiness. I have therefore in this chapter used the notion of 'Ultimate Good': as I can see no shadow of reason for affirming that that which is Good or Desirable *per se*, and not as a means to some further end, must necessarily be capable of being possessed all at once. I can understand that a man may aspire after a Good of this latter kind: but so long as Time is a necessary form of human existence, it can hardly be surprising that human good should be subject to the condition of being realized in successive parts.

BOOK IV.

UTILITARIANISM.

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CHAPTER I.

THE MEANING OF UTILITARIANISM.

§ 1. THE term Utilitarianism is, at the present day, in common use, and is supposed to designate a doctrine or method with which we are all familiar. But on closer examination, it appears to be applied to several distinct theories, having no necessary connexion with one another, and not even referring to the same subject-matter. It will be well, therefore, to define, as carefully as possible, the doctrine that is to be denoted by the term in the present book: at the same time distinguishing this from other doctrines to which usage would allow the name to be applied, and indicating, so far as seems necessary, its relation to these.

By Utilitarianism is here meant the ethical theory, that the conduct which, under any given circumstances, is objectively right, is that which will produce the greatest amount of happiness on the whole; that is, taking into account all whose happiness is affected by the conduct. It would tend to clearness if we might call this principle, and the method based upon it, by some such name as "Universalistic Hedonism:" and I have therefore sometimes ventured to use this term, in spite of its cumbrousness.

The first doctrine from which it seems necessary to distinguish this, is the Egoistic Hedonism expounded and discussed in Book II. of this treatise. The difference, however,

between the propositions (1) that each ought to seek his own happiness, and (2) that each ought to seek the happiness of all, is so obvious and glaring, that instead of dwelling upon it we seem rather called upon to explain how the two ever came to be confounded, or in any way included under one notion. This question and the general relation between the two doctrines were briefly discussed in a former chapter¹. Among other points it was there noticed that the confusion between these two ethical theories was partly assisted by the confusion with both of the psychological theory that in voluntary actions every agent does, universally or normally, seek his own individual happiness or pleasure. Now there seems to be no *necessary* connexion between this latter proposition and any ethical theory: but in so far as there is a natural tendency to pass from psychological to ethical Hedonism, the transition must be—at least primarily—to the Egoistic phase of the latter. For clearly, from the fact that everyone actually does seek his own happiness we cannot conclude, as an immediate and obvious inference, that he ought to seek the happiness of other people².

Nor, again, is Utilitarianism, as an ethical doctrine, necessarily connected with the psychological theory that the moral sentiments are derived, by “association of ideas” or otherwise, from experiences of the non-moral pleasures and pains resulting to the agent or to others from different kinds of conduct. An Intuitionist might accept this theory, so far as it is capable of scientific proof, and still hold that these moral sentiments, being found in our present consciousness as independent impulses, ought to possess the authority that they seem to claim over the more primary desires and aversions from which they have sprung: and an Egoist on the other hand might fully admit the altruistic element of the derivation, and still hold that these and all other impulses (including even Universal Benevolence) are properly under the rule of Rational Self-love: and that it is really only reasonable to gratify them in so far as we may expect to find our private happiness in such

¹ B. I. ch. vi. It may be worth while to notice, that in Mill’s well-known treatise on Utilitarianism this confusion, though expressly deprecated, is to some extent encouraged by the author’s treatment of the subject.

² I have already criticised (B. III. ch. xiii.) the mode in which Mill attempts to exhibit this inference.

gratification. In short, what is often called the "utilitarian" theory of the origin of the moral sentiments cannot by itself provide a proof of the ethical doctrine to which I in this treatise restrict the term Utilitarianism. I shall, however, hereafter try to shew that this psychological theory has an important though subordinate place in the establishment of Ethical Utilitarianism¹.

Finally, the doctrine that Universal Happiness is the ultimate *standard* must not be understood to imply that Universal Benevolence is the only right or always best *motive* of action. For, as we have before observed, it is not necessary that the end which gives the criterion of rightness should always be the end at which we consciously aim: and if experience shews that the general happiness will be more satisfactorily attained if men frequently act from other motives than pure universal philanthropy, it is obvious that these other motives are reasonably to be preferred on Utilitarian principles.

§ 2. Let us now examine the principle itself somewhat closer. I have already attempted (B. II. ch. i.) to render the notion of Greatest Happiness as clear and definite as possible; and the results there obtained are of course as applicable to the discussion of Universalistic as to that of Egoistic Hedonism. We shall understand, then, that by Greatest Happiness is meant the greatest possible surplus of pleasure over pain, the pain being conceived as balanced against an equal amount of pleasure, so that the two contrasted amounts annihilate each other for purposes of ethical calculation. And of course, here as before, the assumption is involved that all pleasures included in our calculation are capable of being compared quantitatively with one another and with all pains; that every such feeling has a certain intensive quantity, positive or negative (or, perhaps, zero), in respect of its desirableness, and that this quantity may be to some extent known: so that each may be at least roughly weighed in ideal scales against any other. This assumption is involved in the very notion of Maximum Happiness; as the attempt to make 'as great as possible' a sum of elements not quantitatively commensurable would be a mathematical absurdity. Therefore whatever weight is to be

¹ Cf. *post*, ch. iv.

attached to the objections brought against this assumption (which was discussed in ch. iii. of Book II.) must of course tell against the present method.

We have next to consider who the "all" are, whose happiness is to be taken into account. Are we to extend our concern to all the beings capable of pleasure and pain whose feelings are affected by our conduct? or are we to confine our view to human happiness? The former view is the one adopted by Bentham and Mill, and (I believe) by the Utilitarian school generally: and is obviously most in accordance with the universality that is characteristic of their principle. It is the Good *Universal*, interpreted and defined as 'happiness' or 'pleasure,' at which a Utilitarian considers it his duty to aim: and it seems arbitrary and unreasonable to exclude from the end, as so conceived, any pleasure of any sentient being.

It may be said that by giving this extension to the notion, we considerably increase the scientific difficulties of the hedonistic comparison, which have already been pointed out (B. II. ch. iii.): for if it be difficult to compare the pleasures and pains of other men accurately with our own, a comparison of either with the pleasures and pains of brutes is obviously still more obscure. Still, the difficulty is at least not greater for Utilitarians than it is for any other moralists who recoil from the paradox of disregarding altogether the pleasures and pains of brutes. But even if we limit our attention to human beings, the extent of the subjects of happiness is not yet quite determinate. In the first place, it may be asked, How far we are to consider the interests of posterity when they seem to conflict with those of existing human beings? It seems, however, clear that the time at which a man exists cannot affect the value of his happiness from a universal point of view; and that the interests of posterity must concern a Utilitarian as much as those of his contemporaries, except in so far as the effect of his actions on posterity—and even the existence of human beings to be affected—must necessarily be more uncertain. But a further question arises when we consider that we can to some extent influence the number of future human (or sentient) beings. We have to ask how, on Utilitarian principles, this influence is

to be exercised. Here I shall assume that, for human beings generally, life on the average yields a positive balance of pleasure over pain. This has been denied by thoughtful persons: but the denial seems to me clearly opposed to the common experience of mankind, as expressed in their commonly accepted principles of action. The great majority of men, in the great majority of conditions under which human life is lived, certainly act as if death were one of the worst of evils, for themselves and for those whom they love: and the administration of criminal justice proceeds on a similar assumption¹.

Assuming, then, that the average happiness of human beings is a positive quantity, it seems clear that, supposing the average happiness enjoyed remains undiminished, Utilitarianism directs us to make the number enjoying it as great as possible. But if we foresee as possible that an increase in numbers will be accompanied by a decrease in average happiness or *vice versâ*, a point arises which has not only never been formally noticed, but which seems to have been substantially overlooked by many Utilitarians. For if we take Utilitarianism to prescribe, as the ultimate end of action, happiness on the whole, and not any individual's happiness, unless considered as an element of the whole, it would follow that, if the additional population enjoy on the whole positive happiness, we ought to weigh the amount of happiness gained by the extra number against the amount lost by the remainder. So that, strictly conceived, the point up

¹ Those who held the opposite opinion appear generally to assume that the appetites and desires which are the mainspring of ordinary human action are in themselves painful: a view entirely contrary to my own experience, and, I believe, to the common experience of mankind. See ch. iv. § 3 of Book I. So far as their argument is not a development of this psychological error, any plausibility it has seems to me to be obtained by dwelling onesidedly on the annoyances and disappointments undoubtedly incident to normal human life, and on the exceptional sufferings of small minorities of the human race, or perhaps of most men during small portions of their lives.

The reader who wishes to see the paradoxical results of pessimistic utilitarianism seriously worked out by a thoughtful and suggestive writer, may refer to Professor Macmillan's book on the *Promotion of General Happiness* (Swan Sonnenschein and Co. 1890). The author considers that "the philosophical world is pretty equally divided between optimists and pessimists," and his own judgment on the question at issue between the two schools appears to be held in suspense.

to which, on Utilitarian principles, population ought to be encouraged to increase, is not that at which average happiness is the greatest possible,—as appears to be often assumed by political economists of the school of Malthus—but that at which the product formed by multiplying the number of persons living into the amount of average happiness reaches its maximum.

It may be well here to make a remark which has a wide application in Utilitarian discussion. The conclusion just given wears a certain air of absurdity to the view of Common Sense; because its show of exactness is grotesquely incongruous with our consciousness of the inevitable inexactness of all such calculations in actual practice. But, that our practical Utilitarian reasonings must necessarily be rough, is no reason for not making them as accurate as the case admits; and we shall be more likely to succeed in this if we keep before our mind as distinctly as possible the strict type of the calculation that we should have to make, if all the relevant considerations could be estimated with mathematical precision.

There is one more point that remains to be noticed. It is evident that there may be many different ways of distributing the same quantum of happiness among the same number of persons; in order, therefore, that the Utilitarian criterion of right conduct may be as complete as possible, we ought to know which of these ways is to be preferred. This question is often ignored in expositions of Utilitarianism. It has perhaps seemed somewhat idle, as suggesting a purely abstract and theoretical perplexity, that could have no practical exemplification; and no doubt, if all the consequences of actions were capable of being estimated and summed up with mathematical precision, we should probably never find the excess of pleasure over pain exactly equal in the case of two competing alternatives of conduct. But the very indefiniteness of all hedonistic calculations, which was sufficiently shewn in Book II., renders it by no means unlikely that there may be no *cognizable* difference between the quantities of happiness involved in two sets of consequences respectively; the more rough our estimates necessarily are, the less likely we shall be to come to any clear decision between two apparently balanced alternatives.

In all such cases, therefore, it becomes practically important to ask whether any mode of distributing a given quantum of happiness is better than any other. Now the Utilitarian formula seems to supply no answer to this question: at least we have to supplement the principle of seeking the greatest happiness on the whole by some principle of Just or Right distribution of this happiness. The principle which most Utilitarians have either tacitly or expressly adopted is that of pure equality—at any rate so far as the persons among whom happiness is to be distributed do not include the agent¹—as given in Bentham's formula, "everybody to count for one, and nobody for more than one." And this principle seems the only one which does not need a special justification; for, as we saw, it must be reasonable to treat any one man in the same way as any other, if there be no reason apparent for treating him differently².

¹ I think that many Utilitarians, commonly so-called, would consider it extravagant to demand that the agent should give no preference to himself, in the case supposed in the text.

² It should be observed that the question here is as to the distribution of *Happiness*, not the *means of happiness*.

CHAPTER II.

THE PROOF OF UTILITARIANISM.

IN Book II., where we discussed the method of Egoistic Hedonism, we did not take occasion to examine any proof of its first principle: and in the case of Universalistic Hedonism also, what primarily concerns us is not how its principle is to be proved to those who do not accept it, but what consequences are logically involved in its acceptance. At the same time it is important to observe that the principle of aiming at universal happiness is more generally felt to require some proof, or at least (as Mill puts it) some "considerations determining the mind to accept it," than the principle of aiming at one's own happiness. From the point of view, indeed, of abstract philosophy, I do not see why the Egoistic principle should pass unchallenged any more than the Universalistic. I do not see why the axiom of Prudence should not be questioned, when it conflicts with present inclination, on a ground similar to that on which Egoists refuse to admit the axiom of Rational Benevolence. If the Utilitarian has to answer the question, 'Why should I sacrifice my own happiness for the greater happiness of another?' it must surely be admissible to ask the Egoist, 'Why should I sacrifice a present pleasure for a greater one in the future? Why should I concern myself about my own future feelings any more than about the feelings of other persons?' It undoubtedly seems to Common Sense paradoxical to ask for a reason why one should seek one's own happiness on the whole; but I do not see how the demand can be repudiated as absurd by those who adopt the views of the extreme empirical school of psychologists, although those views are com-

monly supposed to have a close affinity with Egoistic Hedonism. Grant that the Ego is merely a system of coherent phenomena, that the permanent identical 'I' is not a fact but a fiction, as Hume and his followers maintain; why, then, should one part of the series of feelings into which the Ego is resolved be concerned with another part of the same series, any more than with any other series?

However, I will not press this question now; since I admit that Common Sense does not think it worth while to supply the individual with reasons for seeking his own interest¹. Reasons for doing his duty,—according to the commonly accepted standard of duty—are not held to be equally superfluous: indeed we find that utilitarian reasons are continually given for one or other of the commonly received rules of morality. Still the fact that certain rules are commonly received as binding, though it does not establish their self-evidence, renders it generally unnecessary to prove their authority to the Common Sense that receives them: while for the same reason a Utilitarian who claims to supersede them by a higher principle is naturally challenged, by Intuitionists no less than by Egoists, to demonstrate the legitimacy of his claim. To this challenge some Utilitarians would reply by saying that it is impossible to "prove" a first principle; and this is of course true, if by proof we mean a process which exhibits the principle in question as an inference from premises upon which it remains dependent for its certainty; for these premises, and not the inference drawn from them, would then be the real first principles. Nay, if Utilitarianism is to be *proved* to a man who already holds some other moral principles,—whether he be an Intuitionist moralist, who regards as final the principles of Truth, Justice, Obedience to authority, Purity, &c., or an Egoist who regards his own interest as the ultimately reasonable end of his conduct,—it would seem that the process must be one which establishes a conclusion actually *superior* in validity to the premises from which it starts. For the Utilitarian prescriptions of duty are *primâ facie* in conflict, at certain points and under certain circumstances, both with rules

¹ The relation of Egoistic to Universalistic Hedonism is further examined in the concluding chapter.

which the Intuitionist regards as self-evident, and with the dictates of Rational Egoism; so that Utilitarianism, if accepted at all, must be accepted as overruling Intuitionism and Egoism. At the same time, if the other principles are not throughout taken as valid, the so-called proof does not seem to be addressed to the Intuitionist or Egoist at all. How shall we deal with this dilemma? How is such a process—clearly different from ordinary proof—possible or conceivable? Yet there certainly seems to be a general demand for it. Perhaps we may say that what is needed is a line of argument which on the one hand allows the validity, to a certain extent, of the maxims already accepted, and on the other hand shews them to be not absolutely valid, but needing to be controlled and completed by some more comprehensive principle.

Such a line of argument, addressed to Egoism, was given in ch. xiii. of the foregoing book. It should be observed that the applicability of this argument depends on the manner in which the Egoistic first principle is formulated. If the Egoist strictly confines himself to stating his conviction that he ought to take his own happiness or pleasure as his ultimate end, there seems no opening for any line of reasoning to lead him to Universalistic Hedonism as a first principle¹; it cannot be proved that the difference between his own happiness and another's happiness is not *for him* all-important. In this case all that the Utilitarian can do is to effect as far as possible a reconciliation between the two principles, by expounding to the Egoist the *sanctions* of rules deduced from the Universalistic principle,—*i.e.* by pointing out the pleasures and pains that may be expected to accrue to the Egoist himself from the observation and violation respectively of such rules. It is obvious that such an exposition has no tendency to make him accept the greatest happiness of the greatest number as his ultimate end; but only as a means to the end of his own happiness. It is therefore totally different from a *proof* (as above explained) of Universalistic Hedonism. When, however, the Egoist puts forward, implicitly or explicitly, the proposition that his happi-

¹ It is to be observed that he may be led to it in other ways than that of argument: *i.e.* by appeals to his sympathies; or to his moral or quasi-moral sentiments.

ness or pleasure is Good, not only *for him* but from the point of view of the Universe,—as (*e.g.*) by saying that ‘nature designed him to seek his own happiness’,—it then becomes relevant to point out to him that *his* happiness cannot be a more important part of Good, taken universally, than the equal happiness of any other person. And thus, starting with his own principle, he may be brought to accept Universal happiness or pleasure as that which is absolutely and without qualification Good or Desirable: as an end, therefore, to which the action of a reasonable agent as such ought to be directed.

This, it will be remembered, is the reasoning¹ that I used in ch. xiii. of the preceding book in exhibiting the principle of Rational Benevolence as one of the few Intuitions which stand the test of rigorous criticism. It should be observed, however, that as addressed to the Intuitionist, this reasoning only shews the Utilitarian first principle to be *one* moral axiom: it does not prove that it is *sole* or *supreme*. The premises with which the Intuitionist starts commonly include other formulæ held as independent and self-evident. Utilitarianism has therefore to exhibit itself in the twofold relation above described, at once negative and positive, to these formulæ. The Utilitarian must, in the first place, endeavour to shew to the Intuitionist that the principles of Truth, Justice² &c. have only a dependent and subordinate validity: arguing either that the principle is really only affirmed by Common Sense as a general rule admitting of exceptions and qualifications, as in the case of Truth, and that we require some further principle for systematizing these exceptions and qualifications; or that the fundamental notion is vague and needs further determination, as in the case of Justice²; and further, that the different rules are liable to conflict with each other, and that we require some higher principle to decide the issue thus raised; and again, that the rules are differently formulated by different persons, and that these

¹ I ought to remind the reader that the argument in ch. xiii. only leads to the first principle of Utilitarianism, if it be admitted that Happiness would be the only thing ultimately and intrinsically Good or desirable. I afterwards in ch. xiv. endeavoured to bring Common Sense to this admission.

² That is, so far as we mean by Justice anything more than the simple negation of arbitrary inequality.

differences admit of no Intuitional solution, while they shew the vagueness and ambiguity of the common moral notions to which the Intuitionist appeals.

This part of the argument I have perhaps sufficiently developed in the preceding book. It remains to supplement this line of reasoning by developing the positive relation that exists between Utilitarianism and the Morality of Common Sense: by shewing how Utilitarianism sustains the general validity of the current moral judgments, and thus supplements the defects which reflection finds in the intuitive recognition of their stringency; and at the same time affords a principle of synthesis, and a method for binding the unconnected and occasionally conflicting principles of common moral reasoning into a complete and harmonious system. If systematic reflection upon the morality of Common Sense thus exhibits the Utilitarian principle as that to which Common Sense naturally appeals for that further development of its system which this same reflection shews to be necessary, the proof of Utilitarianism seems as complete as it can be made. And since, further, it is of the utmost importance in considering the method of Utilitarianism to determine exactly its relation to the commonly received rules of morality, it will be proper to examine this relation at some length in the following chapter.

CHAPTER III.

RELATION OF UTILITARIANISM TO THE MORALITY OF COMMON SENSE.

§ 1. It has been before observed (B. I. c. vi.) that the two sides of the double relation in which Utilitarianism stands to the Morality of Common Sense have been respectively prominent at two different periods in the history of English ethical thought. Since Bentham we have been chiefly familiar with the negative or aggressive aspect of the Utilitarian doctrine. But when Cumberland, replying to Hobbes, put forward the general tendency of the received moral rules to promote the "common Good¹ of all Rationals" his aim was simply Conservative: it never occurs to him to consider whether these rules as commonly formulated are in any way imperfect, and whether there are any discrepancies between such common moral opinions and the conclusions of Rational Benevolence. So in Shaftesbury's system the "Moral" or "Reflex Sense" is supposed to be always pleased with that "balance" of the affections which tends to the good or happiness of the whole, and displeased with the opposite. In Hume's treatise this coincidence is drawn out more in detail, and with a more definite assertion that the perception of utility² (or the re-

¹ It ought to be observed that Cumberland does not adopt a hedonistic interpretation of Good. Still, I have followed Hallam in regarding him as the founder of English Utilitarianism: since it seems to have been by a gradual and half-unconscious process that 'Good' came to have the definitely hedonistic meaning which it has implicitly in Shaftesbury's system, and explicitly in that of Hume.

² I should point out that Hume uses "utility" in a narrower sense than that which Bentham gave it, and one more in accordance with the usage of ordinary language. He distinguishes the "useful" from the "immediately agreeable":

verse) is in each case the source of the moral likings (or aversions) which are excited in us by different qualities of human character and conduct. And we may observe that the most penetrating among Hume's contemporary critics, Adam Smith, admits unreservedly the objective coincidence of Rightness or Approvedness and Utility: though he maintains, in opposition to Hume, that "it is not the view of this utility or hurtfulness, which is either the first or the principal source of our approbation or disapprobation." After stating Hume's theory that "no qualities of the mind are approved of as virtuous, but such as are useful or agreeable either to the person himself or to others, and no qualities are disapproved of as vicious but such as have a contrary tendency;" he remarks that "Nature seems indeed to have so happily adjusted our sentiments of approbation and disapprobation to the conveniency both of the individual and of the society, that after the strictest examination it will be found, I believe, that this is universally the case."

And no one can read Hume's *Inquiry into the First Principles of Morals* without being convinced of this at least, that if a list were drawn up of the qualities of character and conduct that are directly or indirectly productive of pleasure to ourselves or to others, it would include all that are commonly known as virtues. Whatever be the origin of our notion of moral goodness or excellence, there is no doubt that "Utility" is a general characteristic of the dispositions to which we apply it: and that, so far, the Morality of Common Sense may be truly represented as at least unconsciously Utilitarian. But it may still be objected, that this coincidence is merely general and qualitative, and that it breaks down when we attempt to draw it out in detail, with the quantitative precision which Bentham introduced into the discussion. And no doubt there is a great difference between the assertion that virtue is always productive

so that while recognizing "utility" as the main ground of our moral approbation of the more important virtues, he holds that there are other elements of personal merit which we approve because they are "immediately agreeable", either to the person possessed of them or to others. It appears, however, more convenient to use the word in the wider sense in which it has been current since Bentham.

of happiness, and the assertion that the right action is under all circumstances that which will produce the greatest possible happiness on the whole. But it must be borne in mind that Utilitarianism is not concerned to prove the absolute coincidence in results of the Intuitional and Utilitarian methods. Indeed, if it could succeed in proving as much as this, its success would be almost fatal to its practical claims; as the adoption of the Utilitarian principle would then become a matter of complete indifference. Utilitarians are rather called upon to shew a natural transition from the Morality of Common Sense to Utilitarianism, somewhat like the transition in special branches of practice from trained instinct and empirical rules to the technical method that embodies and applies the conclusions of science: so that Utilitarianism may be presented as the scientifically complete and systematically reflective form of that regulation of conduct, which through the whole course of human history has always tended substantially in the same direction. For this purpose it is not necessary to prove that existing moral rules are *more* conducive to the general happiness than any others: but only to point out in each case some manifest felicitic tendency which they possess.

Hume's dissertation, however, incidentally exhibits much more than a simple and general harmony between the moral sentiments with which we commonly regard actions and their foreseen pleasurable and painful consequences. And, in fact, the Utilitarian argument cannot be fairly judged unless we take fully into account the cumulative force which it derives from the complex character of the coincidence between Utilitarianism and Common Sense.

It may be shewn, I think, that the Utilitarian estimate of consequences not only supports broadly the current moral rules, but also sustains their generally received limitations and qualifications: that, again, it explains anomalies in the Morality of Common Sense, which from any other point of view must seem unsatisfactory to the reflective intellect; and moreover, where the current formula is not sufficiently precise for the guidance of conduct, while at the same time difficulties and perplexities arise in the attempt to give it additional precision, the Utilitarian method solves these difficulties and perplexities

in general accordance with the vague instincts of Common Sense, and is naturally appealed to for such solution in ordinary moral discussions. It may be shewn further, that it not only supports the generally received view of the relative importance of different duties, but is also naturally called in as arbiter, where rules commonly regarded as co-ordinate come into conflict: that, again, when the same rule is interpreted somewhat differently by different persons, each naturally supports his view by urging its Utility, however strongly he may maintain the rule to be self-evident and known *à priori*: that where we meet with marked diversity of moral opinion on any point, in the same age and country, we commonly find manifest and impressive utilitarian reasons on both sides: and that finally the remarkable discrepancies found in comparing the moral codes of different ages and countries are for the most part strikingly correlated to differences in the effects of actions on happiness, or in men's foresight of, or concern for, such effects. Most of these points are noticed by Hume, though in a somewhat casual and fragmentary way: and many of them have been incidentally illustrated in the course of the examination of Common Sense Morality, with which we were occupied in the preceding book. But considering the importance of the present question, it may be well to exhibit in systematic detail the cumulative argument which has just been summed up, even at the risk of repeating to some extent the results previously given.

§ 2. We may begin by replying to an objection which is frequently urged against Utilitarianism. How, it is asked, if the true ground of the moral goodness or badness of actions lies in their utility or the reverse, can we explain the broad distinction drawn by Common Sense between the moral and other parts of our nature? Why is the excellence of Virtue so strongly felt to be different in kind, not merely from the excellence of a machine, or a fertile field, but also from the physical beauties and aptitudes, the intellectual gifts and talents of human beings. I should answer that—as was argued in an earlier chapter—(B. III. ch. ii.), qualities that are, in the strictest sense of the term, Virtuous, are always such as we conceive capable of being immediately realized by voluntary

effort, at least to some extent; so that the prominent obstacle to virtuous action is absence of adequate motive. Hence we expect that the judgments of moral goodness or badness, passed either by the agent himself or by others, will—by the fresh motive which they supply on the side of virtue—have an immediate practical effect in causing actions to be at least externally virtuous: and the habitual consciousness of this will account for almost any degree of difference between moral sentiments and the pleasure and pain that we derive from the contemplation of either extra-human or non-voluntary utilities and inutilities. To this, however, it is replied, that among the tendencies to strictly voluntary actions there are many not commonly regarded as virtuous, which are yet not only useful but on the whole *more* useful than many virtues. “The selfish instinct that leads men to accumulate confers ultimately more advantage on the world than the generous instinct that leads men to give..... It is scarcely doubtful that a modest, diffident, and retiring nature, distrustful of its own abilities, and shrinking with humility from conflict, produces on the whole less benefit to the world than the self-assertion of an audacious and arrogant nature, which is impelled to every struggle, and develops every capacity. Gratitude has no doubt done much to soften and sweeten the intercourse of life, but the corresponding feeling of revenge was for centuries the one bulwark against social anarchy, and is even now one of the chief restraints to crime. On the great theatre of public life, especially in periods of great convulsions where passions are fiercely roused, it is neither the man of delicate scrupulosity and sincere impartiality, nor yet the single-minded religious enthusiast, incapable of dissimulation or procrastination, who confers most benefit on the world. It is much rather the astute statesman, earnest about his ends, but unscrupulous about his means, equally free from the trammels of conscience and from the blindness of zeal, who governs because he partly yields to the passions and the prejudices of his time. But.....it has scarcely yet been contended that the delicate conscience which in these cases impairs utility constitutes vice¹.”

These objections are forcibly urged; but they appear to me

¹ Lecky, *Hist. of Eur. Mor.*, c. i. pp. 38, 41 seqq.

not very difficult to answer, it being always borne in mind that the present argument does not aim at proving an exact coincidence between Utilitarian inferences and the intuitions of Common Sense, but rather seeks to represent the latter as inchoately and imperfectly Utilitarian.

In the first place, we must carefully distinguish between the recognition of goodness in dispositions, and the recognition of rightness in conduct. An act that a Utilitarian must condemn as likely to do more harm than good may yet shew a disposition or tendency that will on the whole produce more good than harm. This is eminently the case with scrupulously conscientious acts. However true it may be that unenlightened conscientiousness has impelled men to fanatical cruelty, mistaken asceticism, and other infelicitous conduct, I suppose no Intuitionist would maintain that carefulness in conforming to accepted moral rules has not, on the whole, a tendency to promote happiness. It may be observed, however, that when we perceive the effects of a disposition generally felicitous to be in any particular case adverse to happiness, we often apply to it, as so operating, some term of condemnation: thus we speak, in the case above noticed, of 'over-scrupulousness' or 'fanaticism.' But in so far as we perceive that the same disposition would generally produce good results, it is not inconsistent still to regard it, abstracting from the particular case, as a good element of character. Secondly, although, in the view of a Utilitarian, only the useful is praiseworthy, he is not bound to maintain that it is necessarily worthy of praise in proportion as it is useful. From a Utilitarian point of view, as has been before said, we must mean by calling a quality 'deserving of praise,' that it is expedient to praise it, with a view to its future production: accordingly, in distributing our praise of human qualities, on utilitarian principles, we have to consider primarily not the usefulness of the quality, but the usefulness of the praise: and it is obviously not expedient to encourage by praise qualities which are likely to be found in excess rather than in defect. Hence (*e.g.*) however necessary self-love or resentment may be to society, it is quite in harmony with Utilitarianism that they should not be recognized as virtues by Common Sense, in so far as it is

reasonably thought that they will always be found operating with at least sufficient intensity. We find, however, that when self-love comes into conflict with impulses seen to be on the whole pernicious, it is praised as Prudence: and that when a man seems clearly deficient in resentment, he is censured for tameness: though as malevolent impulses are much more obviously productive of pain than pleasure, it is not unnatural that their occasional utility should be somewhat overlooked. The case of Humility and Diffidence may be treated in a somewhat similar way. As we saw¹, it is only inadvertently that Common Sense praises the tendency to under-rate one's own powers: on reflection it is generally admitted that it cannot be good to be in error on this or any other point. But the desires of Superiority and Esteem are so strong in most men, that arrogance and self-assertion are both much commoner than the opposite defects, and at the same time are faults peculiarly disagreeable to others: so that humility gives us an agreeable surprise, and hence Common Sense is easily led to overlook the more latent and remote bad consequences of undue self-distrust.

We may observe further that the perplexity which we seemed to find in the Morality of Common Sense, as to the relation of moral excellence to moral effort, is satisfactorily explained and removed when we adopt a Utilitarian point of view: for on the one hand it is easy to see how certain acts—such as kind services—are likely to be more felicitous when performed without effort, and from other motives than regard for duty: while on the other hand a person who in doing similar acts achieves a triumph of duty over strong seductive inclinations, exhibits thereby a character which we recognize as felicitous in a more general way, as tending to a general performance of duty in all departments. So again, there is a simple and obvious utilitarian solution of another difficulty which I noticed, as to the choice between Subjective and Objective rightness in the exceptional case in which alone the two can be presented as alternatives,—*i.e.* when we are considering whether we shall influence another to act contrary to his conviction as to what is right. A utilitarian would decide the question by weighing the

¹ B. III. ch. x.

felicific consequences of the particular right act against the infelicitic results to be apprehended hereafter from the moral deterioration of the person whose conscientious convictions were overborne by other motives: unless the former effects were very important he would reasonably regard the danger to character as the greater: but if the other's mistaken sense of duty threatened to cause a grave disaster, he would not hesitate to overbear it by any motives which it was in his power to apply. And in practice I think that the Common Sense of mankind would come to similar conclusions by more vague and semi-conscious reasoning of the same kind.

In order, however, to form a precise estimate of the extent to which Utilitarianism agrees or disagrees with Common Sense, it seems best to examine the more definite judgments of right and wrong in conduct, under the particular heads represented by our common notions of virtues and duties. I may begin by pointing out once more that so far as any adequately precise definitions of these notions are found to involve, implicitly or explicitly, the notion of 'good' or of 'right' supposed already determinate, they can afford no ground for opposing a Utilitarian interpretation of these fundamental conceptions. For example, we saw this to be the case with the chief of the intellectual excellences discussed in B. III. c. iii. Wisdom, as commonly conceived, is not exactly the faculty of choosing the right means to the end of universal happiness; rather, as we saw, its notion involves an uncritical synthesis of the different ends and principles that are distinguished and separately examined in the present treatise. But if its import is not distinctly Utilitarian, it is certainly not anything else as distinct from Utilitarian: if we can only define it as the faculty or habit of choosing the right or best means to the right or best end, for that very reason our definition leaves it quite open to us to give the notions 'good' and 'right' a Utilitarian import.

§ 3. Let us then examine first the group of virtues and duties discussed in Book III. c. iv., under the head of Benevolence. As regards the general conception of the duty, there is, I think, no divergence that we need consider between the Intuitional and Utilitarian systems. For though Benevolence would perhaps be more commonly defined as a disposition to

promote the Good of one's fellow-creatures, rather than their Happiness (as definitely understood by Utilitarians); still, as the chief element in the common notion of good (besides happiness) is moral good or Virtue¹, if we can shew that the other virtues are—speaking broadly—all qualities conducive to the happiness of the agent himself or of others, it is evident that Benevolence, whether it prompts us to promote the virtue of others or their happiness, will aim directly or indirectly at the Utilitarian end².

Nor, further, does the comprehensive range which Utilitarians give to Benevolence, in stating as their ultimate end the greatest happiness of all sentient beings, seem to be really opposed to Common Sense; for in so far as certain Intuitional moralists restrict the scope of the direct duty of Benevolence to human beings, and regard our duties to brute animals as merely indirect and derived “from the duty of Self-culture,” they rather than their Utilitarian opponents appear paradoxical. And if, in laying down that each agent is to consider all other happiness as equally important with his own, Utilitarianism seems to go beyond the standard of duty commonly prescribed under the head of Benevolence, it yet can scarcely be said to conflict with Common Sense on this point. For the practical application of this theoretical impartiality of Utilitarianism is limited by several important considerations. In the first place, generally speaking, each man is better able to provide for his own happiness than for that of other persons, from his more intimate knowledge of his own desires and needs, and his greater opportunities of gratifying them. And besides, it is under the stimulus of self-interest that the active energies of most men are most easily and thoroughly drawn out: and if this were removed, general happiness would be diminished by a serious loss of those means of happiness which are obtained by labour; and also, to some extent, by the diminution of the labour itself. For these reasons it would not under actual circumstances promote the universal happiness if each man were to concern himself with the happiness of others as

¹ B. III. ch. iv. § 1.

² It will be seen that I do not here assume in their full breadth the conclusions of ch. xiv. of the preceding book.

much as with his own. While if I consider the duty abstractly and ideally, even Common Sense morality seems to bid me "love my neighbour as myself."

It might indeed be plausibly objected, on the other hand, that under the notions of Generosity, Self-sacrifice, &c., Common Sense praises (though it does not prescribe as obligatory) a suppression of egoism beyond what Utilitarianism approves: for we perhaps admire as virtuous a man who gives up his own happiness for another's sake, even when the happiness that he confers is clearly less than that which he resigns, so that there is a diminution of happiness on the whole. But (1) it seems very doubtful whether we do altogether approve such conduct when the disproportion between the sacrifice and the benefit is obvious and striking: and (2) a spectator is often unable to judge whether happiness is lost on the whole, as (*a*) he cannot tell how far he who makes the sacrifice is compensated by sympathetic and moral pleasure, and (*b*) the remoter felicitous consequences flowing from the moral effects of such a sacrifice on the agent and on others have to be taken into account: while (3) even if there be a loss in the particular case, still our admiration of self-sacrifice will admit of a certain Utilitarian justification, because such conduct shews a disposition far above the average in its general tendency to promote happiness, and it is perhaps this disposition that we admire rather than the particular act.

It has been said¹, however, that the special claims and duties belonging to special relations, by which each man is connected with a few out of the whole number of human beings, are expressly ignored by the rigid impartiality of the Utilitarian formula: and hence that, though Utilitarianism and Common Sense may agree in the proposition that all right action is conducive to the happiness of some one or other, and so far beneficent, still they are irreconcilably divergent on the radical question of the *distribution* of beneficence.

Here, however, it seems that even fair-minded opponents have scarcely understood the Utilitarian position. They have attacked Bentham's well-known formula, "every man to count

¹ Cf. J. Grote, *Utilitarianism*, ch. v.

for one, nobody for more than one," on the ground that the general happiness will be best attained by inequality in the distribution of each one's services. But so far as it is clear that it will be best attained in this way, Utilitarianism will necessarily prescribe this way of aiming at it; and Bentham's dictum must be understood merely as making the conception of the ultimate end precise—laying down that one person's happiness is to be counted for as much as another's (supposed equal in degree) as an element of the general happiness—not as directly prescribing the rules of conduct by which this end will be best attained. And the reasons why it is, generally speaking, conducive to the general happiness that each individual should distribute his beneficence in the channels marked out by commonly recognised ties and claims, are tolerably obvious.

For first, in the chief relations discussed in ch. iv. of Book III.—the domestic, and those constituted by consanguinity, friendship, previous kindnesses, and special needs,—the services which Common Sense prescribes as duties are commonly prompted by natural affection, while at the same time they tend to develope and sustain such affection. Now the subsistence of benevolent affections among human beings is itself an important means to the Utilitarian end, because (as Shaftesbury and his followers forcibly urged) the most intense and highly valued of our pleasures are derived from such affections; for both the emotion itself is highly pleasurable, and it imparts this quality to the activities which it prompts and sustains, and the happiness thus produced is continually enhanced by the sympathetic echo of the pleasures conferred on others. And again, where genuine affection subsists, the practical objections to spontaneous beneficence, which were before noticed, are much diminished in force. For such affection tends to be reciprocated, and the kindnesses which are its outcome and expression commonly win a requital of affection: and in so far as this is the case, they have less tendency to weaken the springs of activity in the person benefited; and may even strengthen them by exciting other sources of energy than the egoistic—personal affection, and gratitude, and the desire to deserve love, and the desire to imitate beneficence. And hence it has been often observed that the injurious effects of almsgiving are at least much

diminished if the alms are bestowed with unaffected sympathy and kindness, and in such a way as to elicit a genuine response of gratitude. And further, the beneficence that springs from affection is less likely to be frustrated from defect of knowledge: for not only are we powerfully stimulated to study the real conditions of the happiness of those whom we love, but also such study is rendered more effective from the sympathy which naturally accompanies affection.

On these grounds the Utilitarian will evidently approve of the cultivation of affection and the performance of affectionate services. It may be said, however, that what we ought to approve is not so much affection for special individuals, but rather a feeling more universal in its scope—charity, philanthropy, or (as it has been called) the ‘Enthusiasm of Humanity.’ And certainly all special affections tend occasionally to come into conflict with the principle of promoting the general happiness: and Utilitarianism must therefore prescribe such a culture of the feelings as will, so far as possible, counteract this tendency. But it seems that most persons are only capable of strong affections towards a few human beings in certain close relations, especially the domestic: and that if these were suppressed, what they would feel towards their fellow-creatures generally would be, as Aristotle says, “but a watery kindness” and a very feeble counterpoise to self-love: so that such specialized affections as the present organization of society normally produces afford the best means of developing in most persons a more extended benevolence, to the degree to which they are capable of feeling it. Besides, each person is for the most part, from limitation either of power or knowledge, not in a position to do much good to more than a very small number of persons; it therefore seems, on this ground alone, desirable that his chief benevolent impulses should be correspondingly limited.

And this leads us to consider, secondly, the reasons why, affection apart, it is conducive to the general happiness that special claims to services should be commonly recognized as attaching to special relations; so as to modify that impartiality in the distribution of beneficence which Utilitarianism *prima facie* inculcates. For clearness’ sake it seems best to take this argument separately, though it cannot easily be divided from

the former one, because the services in question are often such as cannot so well be rendered without affection. In such cases, as we saw¹, Common Sense regards the affection itself as a duty, in so far as it is capable of being cultivated: but still prescribes the performance of the services even if the affection be unhappily absent. Indeed we may properly consider the services to which we are commonly prompted by the domestic affections, and also those to which we are moved by gratitude and pity, as an integral part of the system of mutual aid by which the normal life and happiness of society is maintained, under existing circumstances; being an indispensable supplement to the still more essential services which are definitely prescribed by Law, or rendered on commercial terms as a part of an express bargain. As political economists have explained, the means of happiness are immensely increased by that complex system of co-operation which has been gradually organized among civilized men: and while it is thought that under such a system it will be generally best on the whole to let each individual exchange such services as he is disposed to render for such return as he can obtain for them by free contract, still there are many large exceptions to this general principle. Of these the most important is constituted by the case of children. It is necessary for the well-being of mankind that in each generation children should be produced in adequate numbers, neither too many nor too few; and that, as they cannot be left to provide for themselves, they should be adequately nourished and protected during the period of infancy; and further, that they should be carefully trained in good habits, intellectual, moral and physical: and it is commonly believed that the best or even the only known means of attaining these ends in even a tolerable degree is afforded by the existing institution of the Family, resting as it does on a basis of legal and moral rules combined. For Law fixes a minimum of mutual services and draws the broad outlines of behaviour for the different members of the family, imposing² on the parents lifelong union and

¹ B. III. c. iv. § 1.

² Strictly speaking, of course, the Law of modern states does not enforce this, but only refuses to recognize connubial contracts of any other kind: but the social effect is substantially the same.

complete mutual fidelity and the duty of providing for their children the necessaries of life up to a certain age; in return for which it gives them the control of their children for the same period, and sometimes lays on the latter the burden of supporting their parents when aged and destitute: so that Morality, in inculcating a completer harmony of interests and an ampler interchange of kindnesses, is merely filling in the outlines drawn by Law. We found, however, in attempting to formulate the different domestic duties as recognized by Common Sense, that there seemed to be in most cases a large vague margin with respect to which general agreement could not be affirmed, and which, in fact, forms an arena for continual disputes. But we have now to observe that it is just this margin which reveals most clearly the latent Utilitarianism of common moral opinion: for when the question is once raised as to the precise mutual duties (*e.g.*) of husbands and wives, or of parents and children, each disputant commonly supports his view by a forecast of the effects on human happiness to be expected from the general establishment of any proposed rule; this seems to be the standard to which the matter is, by common consent, referred.

Similarly the claim to services that arises out of special need (which natural sympathy moves us to recognize) may obviously be rested on an utilitarian basis: indeed the proper fulfilment of this duty seems so important to the well-being of society, that it has in modern civilized communities generally been brought to some extent within the sphere of Governmental action. We noticed that the main utilitarian reason why it is not right for every rich man to distribute his superfluous wealth among the poor, is that the happiness of all is on the whole most promoted by maintaining in adults generally, (except married women), the expectation that each will be thrown on his own resources for the supply of his own wants. But if I am made aware that, owing to a sudden calamity that could not have been foreseen, another's resources are manifestly inadequate to protect him from pain or serious discomfort, the case is altered; my theoretical obligation to consider his happiness as much as my own becomes at once practical; and I am bound to make as much effort to relieve

him as will not entail a greater loss of happiness to myself or others. If, however, the calamity is one which might have been foreseen and averted by proper care, my duty becomes more doubtful: for then by relieving him I seem to be in danger of encouraging improvidence in others. In such a case a Utilitarian has to weigh this indirect evil against the direct good of removing pain and distress: and it is now more and more generally recognized that the question of providing for the destitute has to be treated as a utilitarian problem of which these are the elements,—whether we are considering the minimum that should be secured to them by law, or the proper supplementary action of private charity.

Poverty, however, is not the only case in which it is conducive to the general happiness that one man should render unbought services to another. In any condition or calling a man may find himself unable to ward off some evil, or to realize some legitimate or worthy end, without assistance of such kind as he cannot purchase on the ordinary commercial terms;—assistance which, on the one hand, will have no bad effect on the receiver, from the exceptional nature of the emergency, while at the same time it may not be burdensome to the giver. Here, again, some jurists have thought that where the service to be rendered is great, and the burden of rendering it very slight, it might properly be made matter of legal obligation: so that (*e.g.*) if I could save a man from drowning by merely holding out a hand, I should be legally punishable if I omitted the act. But, however this may be, the moral rule condemning the refusal of aid in such emergencies is obviously conducive to the general happiness.

Further, besides these—so to say—*accidentally* unbought services, there are some for which there is normally no market-price; such as counsel and assistance in the intimate perplexities of life, which one is only willing to receive from genuine friends. It much promotes the general happiness that such services should be generally rendered. On this ground, as well as through the emotional pleasures which directly spring from it, we perceive Friendship to be an important means to the Utilitarian end. At the same time we feel that the charm of Friendship is lost if the flow of emotion is not spontaneous and

unforced. The combination of these two views seems to be exactly represented by the sympathy that is not quite admiration with which Common Sense regards all close and strong affections; and the regret that is not quite disapproval with which it contemplates their decay.

In all cases where it is conducive to the general happiness that unbought services should be rendered, Gratitude (if we mean by this a settled disposition to repay the benefit in whatever way one can on a fitting opportunity) is enjoined by Utilitarianism no less than by Common Sense; for one can hardly expect that any kind of onerous services will be adequately rendered unless there is a general disposition to requite them. In fact we may say that a general understanding that all services which it is expedient that *A* should render to *B* will be in some way repaid by *B*, is a natural supplement of the more definite contracts by which the main part of the great social interchange of services is arranged. Indeed the one kind of requital merges in the other, and no sharp line can be drawn between the two: we cannot always say distinctly whether the requital of a benefit is a pure act of gratitude or the fulfilment of a tacit understanding¹. There is, however, a certain difficulty in this view of gratitude as analogous to the fulfilment of a bargain. For it may be said that of the services peculiar to friendship disinterestedness is an indispensable characteristic; and that in all cases benefits conferred without expectation of reward have a peculiar excellence, and are indeed peculiarly adapted to arouse gratitude; but if they are conferred in expectation of such gratitude, they lose this excellence; and yet, again, it would be very difficult to treat as a friend one from whom gratitude was not expected. This seems, at first sight, an inextricable entanglement: but here, as in other cases, an apparent ethical contradiction is found to reduce itself to a psychological complexity. For most of our actions are done from several different motives, either coexisting or succeeding one another in rapid alternation: thus a man may have a perfectly disinterested desire to benefit another, and one which might possibly prevail

¹ Sometimes such unbargained requital is even legally obligatory: as when children are bound to repay the care spent on them by supporting their parents in decrepitude.

over all conflicting motives if all hope of requital were cut off, and yet it may be well that this generous impulse should be sustained by a vague trust that requital will not be withheld. And in fact the apparent puzzle really affords another illustration of the latent Utilitarianism of Common Sense. For, on the one hand, Utilitarianism prescribes that we should render services whenever it is conducive to the general happiness to do so, which may often be the case without taking into account the gain to oneself which would result from their requital: and on the other hand, since we may infer from the actual selfishness of average men that such services would not be adequately rendered without expectation of requital, it is also conducive to the general happiness that men should recognize a moral obligation to repay them.

We have discussed only the most conspicuous of the duties of affection: but it is probably obvious that similar reasonings would apply in the case of the others.

In all such cases there are three distinct lines of argument which tend to shew that the commonly received view of special claims and duties arising out of special relations, though *prima facie* opposed to the impartial universality of the Utilitarian principle, is really maintained by a well-considered application of that principle. First, morality is here in a manner protecting the normal channels and courses of natural benevolent affections; and the development of such affections is of the highest importance to human happiness, both as a direct source of pleasure, and as an indispensable preparation for a more enlarged "altruism." And again, the mere fact that such affections are normal, causes an expectation of the services that are their natural expression; and the disappointment of such expectations is inevitably painful. While finally, apart from these considerations, we can shew in each case strong utilitarian reasons why, generally speaking, services should be rendered to the persons commonly recognized as having such claims rather than to others.

We have to observe, in conclusion, that the difficulties which we found in the way of determining by the Intuitionist method the limits and the relative importance of these duties are reduced in the Utilitarian system, to difficulties of hedonistic

comparison¹. For each of the preceding arguments has shewn us different kinds of pleasures gained and pains averted by the fulfilment of the claims in question. There are, first, those which the service claimed would directly promote or avert: secondly, there is the pain and secondary harm of disappointed expectation, if the service be not rendered: thirdly, we have to reckon the various pleasures connected with the exercise of natural benevolent affections, especially when reciprocated, including the indirect effects on the agent's character of maintaining such affections. All these different pleasures and pains combine differently, and with almost infinite variation as circumstances vary, into utilitarian reasons for each of the claims in question; none of these reasons being absolute and conclusive, but each having its own weight, while liable to be outweighed by others.

§ 4. I pass to consider another group of duties, often contrasted with those of Benevolence, under the comprehensive notion of Justice.

"That Justice is useful to society," says Hume, "it would be a superfluous undertaking to prove:" what he endeavours to shew at some length is "that public utility is the *sole* origin of Justice:" and the same question of origin has occupied the chief attention of J. S. Mill². Here, however, we are not so much concerned with the growth of the sentiment of Justice from experiences of utility, as with the Utilitarian basis of the mature notion; while at the same time if the analysis previously given be correct, the Justice that is commonly demanded and inculcated is something more complex than these writers have recognized. What Hume (*e.g.*) means by Justice is rather what I should call Order, understood in its widest sense: the observance of the actual system of rules, whether strictly legal or customary, which bind together the different members of any society into an organic whole, checking malevolent or otherwise injurious impulses, distributing the different objects of men's clashing desires, and exacting such positive services, customary or contractual, as are commonly recognized

¹ Further discussion of the method of dealing with these difficulties, in their utilitarian form, will be found in the two following chapters.

² *Utilitarianism*, ch. v.

as matters of debt. And though there have rarely been wanting plausible empirical arguments for the revolutionary paradox quoted by Plato, that "laws are imposed in the interest of rulers," it remains true that the general conduciveness to social happiness of the habit of Order or Law-observance, is, as Hume says, too obvious to need proof; indeed it is of such paramount importance to a community, that even where particular laws are clearly injurious it is usually expedient to observe them, apart from any penalty which their breach might entail on the individual. We saw, however, that Common Sense sometimes bids us refuse obedience to bad laws, because "we ought to obey God rather than men" (though there seems to be no clear intuition as to the kind or degree of badness that justifies resistance); and further allows us, in special emergencies, to violate rules generally good, for "necessity has no law," and "*salus populi suprema lex.*"

These and similar common opinions seem at least to suggest that the limits of the duty of Law-observance are to be determined by utilitarian considerations. While, again, the Utilitarian view gets rid of the difficulties in which the attempt to define intuitively the truly legitimate source of legislative authority involved us¹; at the same time that it justifies to some extent each of the different views current as to the intrinsic legitimacy of governments. For, on the one hand, it finds the moral basis of any established political order primarily in its effects rather than its causes; so that, generally speaking, obedience will seem due to any *de facto* government that is not governing very badly. On the other hand, in so far as laws originating in a particular way are likely to be (1) better, or (2) more readily observed, it is a Utilitarian duty to aim at introducing this mode of origination: and thus in a certain stage of social development it may be right that (*e.g.*) a 'representative system' should be popularly demanded, or possibly (in extreme cases) even introduced by force: while, again, there is expediency in maintaining an ancient mode of legislation, because men readily obey such: and loyalty to a dispossessed government may be on the whole expedient, even at the cost of some temporary suffering and disorder, in order that ambitious men

¹ Cf. Bk. III. ch. vi. §§ 2, 3.

may not find usurpation too easy. Here, as elsewhere, Utilitarianism at once supports the different reasons commonly put forward as absolute, and also brings them theoretically to a common measure, so that in any particular case we have a principle of decision between conflicting political arguments.

As was before said, this Law-observance, in so far at least as it affects the interests of other individuals, is what we frequently mean by Justice. It seems, however¹, that the notion of Justice, exhaustively analysed, includes several distinct elements combined in a somewhat complex manner: we have to inquire, therefore, what latent utilities are represented by each of these elements.

Now, first, a constant part of the notion, which appears in it even when the Just is not distinguished from the Legal, is impartiality or the negation of arbitrary inequality. This impartiality, as we saw² (whether exhibited in the establishment or in the administration of laws), is merely a special application of the wider maxim that it cannot be right to treat two persons differently if their cases are similar in all material circumstances. And Utilitarianism, as we saw, admits this maxim no less than other systems of Ethics. At the same time, this negative criterion is clearly inadequate for the complete determination of what is just in laws, or in conduct generally; when we have admitted this, it still remains to ask, "What are the inequalities in laws, and in the distribution of pleasures and pains outside the sphere of law, which are not arbitrary and unreasonable? and to what general principles can they be reduced?"

Here in the first place we may explain, on utilitarian principles, why apparently arbitrary inequality in a certain part of the conduct of individuals³ is not regarded as injustice or even—in some cases—as in any way censurable. For freedom of action is an important source of happiness to the agents, and a socially useful stimulus to their energies: hence it is obviously expedient that a man's free choice in the distribution of wealth or kind services should not be restrained by the fear of legal penalties, or even of social disapprobation,^{*} beyond what the

¹ Cf. Bk. III. ch. v.

² Bk. III. ch. xiii. § 3.

³ Cf. *ante*, p. 268 note.

interests of others clearly require; and therefore, when distinctly recognized claims are satisfied, it is *pro tanto* expedient that the mere preferences of an individual should be treated by others as legitimate grounds for inequality in the distribution of his property or services. Nay, as we have before seen, it is within certain limits expedient that each individual should practically regard his own unreasoned impulses as reasonable grounds of action: as in the rendering of services prompted by such affections as are normally and properly spontaneous and unforced.

Passing to consider the general principles upon which 'just claims' as commonly recognized appear to be based, we notice that the grounds of a number of such claims may be brought under the general head of 'normal expectations': but that the stringency of such obligations varies much in degree, according as the expectations are based upon definite engagements, or on some vague mutual understanding, or are merely such as an average man would form from past experience of the conduct of other men. In these latter cases Common Sense appeared to be somewhat perplexed as to the validity of the claims. But for the Utilitarian the difficulty has ceased to exist. He will hold any disappointment of expectations to be *pro tanto* an evil, but a greater evil in proportion to the previous security of the expectant individual, from the greater shock thus given to his reliance on the conduct of his fellow-men generally: and many times greater in proportion as the expectation is generally recognized as normal and reasonable, as in this case the shock extends to all who are in any way cognisant of his disappointment. The importance to mankind of being able to rely on each other's actions is so great, that in ordinary cases of absolutely definite engagements there is scarcely any advantage that can counterbalance the harm done by violating them. Still, we found¹ that several exceptions and qualifications to the rule of Good Faith were more or less distinctly recognized by Common Sense: and most of these have a utilitarian basis, which it does not need much penetration to discern. To begin, we may notice that the superficial view of the obligation of a promise which makes it depend on the assertion of the promiser, and not, as Utilitarians hold, on the expectations produced in the promisee,

¹ Bk. III. ch. vi.

cannot fairly be attributed to Common Sense: which certainly condemns a breach of promise much more strongly when others have acted in reliance on it, than when its observance did not directly concern others, so that its breach involves for them only the indirect evil of a bad precedent,—as when a man breaks a pledge of total abstinence. We see, again, how the utilitarian reasons for keeping a promise are diminished by a material change of circumstances¹, for in that case the expectations disappointed by breaking it are at least not those which the promise originally created. It is obvious, too, that it is a disadvantage to the community that men should be able to rely on the performance of promises procured by fraud or unlawful force, so far as encouragement is thereby given to the use of fraud or force for this end². We saw, again³, that when the performance would be injurious to the promisee, Common Sense is disposed to admit that its obligation is superseded; and is at least doubtful whether the promise should be kept, even when it is only the promiser who would be injured, if the harm be extreme;—both which qualifications are in harmony with Utilitarianism. And similarly for the other qualifications and exceptions: they all turn out to be as clearly utilitarian, as the general utility of keeping one's word is plain and manifest.

But further, the expediency of satisfying normal expectations, even when they are not based upon a definite contract, is undeniable; it will clearly conduce to the tranquillity of social existence, and to the settled and well-adjusted activity on which social happiness greatly depends, that such expectations should be as little as possible baulked. And here Utilitarianism relieves us of the difficulties which beset the common view of just conduct as something absolutely precise and definite. For in this vaguer region we cannot draw a sharp line between valid and invalid claims; 'injustice' shades gradually off into mere 'hardship.' Hence the Utilitarian view that the disappointment of natural expectations is an evil, but an evil which must some-

¹ Cf. *ante*, Bk. III. ch. vi. § 8.

² In the case of force, however, there is the counterbalancing consideration that the unlawful aggressor may be led to inflict worse injury on his victim, if he is unable to rely on the latter's promise.

³ Cf. Bk. III. ch. vi. § 8.

times be incurred for the sake of a greater good, is that to which Common Sense is practically forced, though unable to reconcile it with the theoretical absoluteness of Intuitive Morality.

The gain of recognizing the relativity of this obligation will be still more felt, when we consider what I distinguished as Ideal Justice, and examine the general conceptions of this which we find expressed or latent in current criticisms of the existing order of Society.

We have seen that there are two competing views of an ideally just social order—or perhaps we may say two extreme types between which the looser notions of ordinary men seem to fluctuate—which I called respectively Individualistic and Socialistic. According to the former view an ideal system of Law ought to aim at Freedom, or perfect mutual non-interference of all the members of the community, as an absolute end. Now the general utilitarian reasons for leaving each rational adult free to seek happiness in his own way are obvious and striking: for, generally speaking, each is best qualified to provide for his own interests, since even when he does not know best what they are and how to attain them, he is at any rate most keenly concerned for them: and again, the consciousness of freedom and concomitant responsibility increases the average effective activity of men: and besides, the discomfort of constraint is directly an evil and *pro tanto* to be avoided. Still, we saw¹ that the attempt to construct a consistent code of laws, taking Maximum Freedom (instead of Happiness) as an absolute end, must lead to startling paradoxes and insoluble puzzles: and in fact the practical interpretation of the notion ‘Freedom,’ and the limits within which its realization has been actually sought, have always—even in the freest societies—been more or less consciously determined by considerations of expediency. So that we may fairly say that in so far as Common Sense has adopted the Individualistic ideal in politics, it has always been as subordinate to and limited by the Utilitarian first principle².

¹ Bk. III. ch. v. § 4.

² In another work (*Principles of Political Economy*, Bk. III. ch. ii.) I have tried to shew that complete *laissez faire*, in the organization of industry, tends in various ways to fall short of the most economic production of wealth.

It seems, however, that what we commonly demand or long for, under the name of Ideal Justice, is not so much the realization of Freedom, as the distribution of good and evil according to Desert: indeed it is as a means to this latter end that Freedom is often advocated; for it is said that if we protect men completely from mutual interference, each will reap the good and bad consequences of his own conduct, and so be happy or unhappy in proportion to his deserts. In particular, it has been widely held that if a free exchange of wealth and services is allowed, each individual will obtain from society, in money or other advantages, what his services are really worth. We saw, however, that the price which an individual obtains under a system of perfect free trade, for wealth or services exchanged by him, may for several reasons be not proportioned to the social utility of what he exchanges: and reflective Common Sense seems to admit this disproportion as to some extent legitimate, under the influence of utilitarian considerations correcting the unreflective utterances of moral sentiments.

To take a particular case: if a moral man were asked how far it is right to take advantage in bargaining of another's ignorance, probably his first impulse would be to condemn such a procedure altogether. But reflection, I think, would shew him that such a censure would be too sweeping: that it would be contrary to Common Sense to "blame *A* for having, in negotiating with a stranger *B*, taken advantage of *B*'s ignorance of facts known to himself, provided that *A*'s superior knowledge had been obtained by a legitimate use of diligence and foresight, which *B* might have used with equal success.... What prevents us from censuring in this and similar cases is, I conceive, a more or less conscious apprehension of the indefinite loss to the wealth of the community that is likely to result from any effective social restrictions on the free pursuit and exercise" of economic knowledge. And for somewhat similar reasons of general expediency, if the question be raised whether it is fair for a class of persons to gain by the unfavourable economic situation of any class with which they deal, Common Sense at least hesitates to censure such gains—at any rate when such unfavourable situation is due "to the gradual action of general

causes, for the existence of which the persons who gain are not specially responsible¹."

The general principle of 'requiting good desert,' so far as Common Sense really accepts it as practically applicable to the relations of men in society, is broadly in harmony with Utilitarianism; since we obviously encourage the production of general happiness by rewarding men for felicitous conduct; only the Utilitarian scale of rewards will not be determined entirely by the magnitude of the services performed, but partly also by the difficulty of inducing men to perform them. But this latter element seems to be always taken into account (though perhaps unconsciously) by Common Sense: for, as we have been led to notice², we do not commonly recognize merit in right actions, if they are such as men are naturally inclined to perform rather too much than too little. Again, in cases where the Intuitional principle that ill-desert lies in wrong intention conflicts with the Utilitarian view of punishment as purely preventive, we find that in the actual administration of criminal justice, Common Sense is forced, however reluctantly, into practical agreement with Utilitarianism. Thus after a civil war it demands the execution of the most purely patriotic rebels; and after a railway accident it clamours for the severe punishment of unintentional neglects, which, except for their consequences, would have been regarded as very venial.

If, however, in any distribution of pleasures and privileges, or of pains and burdens, considerations of desert do not properly come in (*i.e.* if the good or evil to be distributed have no relation to any conduct on the part of the persons who are to receive either)—or if it is practically impossible to take such considerations into account—then Common Sense seems to fall back on simple equality as the principle of just apportionment³. And we have seen that the Utilitarian, in the case supposed, will reasonably accept Equality as the only mode of distribution

¹ The quotations are from my *Principles of Political Economy*, Book III. ch. ix. : where these questions are discussed at somewhat greater length.

² Cf. *ante*, § 2, and Bk. III. ch. ii. § 1.

³ I have before observed that it is quite in harmony with Utilitarian principles to recognize a sphere of private conduct within which each individual may distribute his wealth and kind services as unequally as he chooses, without incurring censure as unjust

that is not arbitrary; and it may be observed that this mode of apportioning the means of happiness is likely to produce more happiness on the whole, not only because men have a disinterested aversion to unreason, but still more because they have an aversion to any kind of inferiority to others, which is much intensified when the inferiority seems unreasonable. This latter feeling is so strong that it often prevails in spite of obvious claims of desert; and it may even be sometimes expedient that it should so prevail.

For, finally, it must be observed that Utilitarianism furnishes us with a common standard to which the different elements included in the notion of Justice may be reduced. Such a standard is imperatively required: as these different elements are continually liable to conflict with each other. The issue, for example, in practical politics between Conservatives and Reformers often represents such a conflict: the question is, whether we ought to do a certain violence to expectations arising naturally out of the existing social order, with the view of bringing about a distribution of the means of happiness more in accordance with ideal justice. Here, if my analysis of the common notion of Justice be sound, the attempt to extract from it a clear decision of such an issue must necessarily fail: as the conflict is, so to say, permanently latent in the very core of Common Sense. But the Utilitarian will merely use this notion of Justice as a guide to different kinds of utilities; and in so far as these are incompatible, he will balance one set of advantages against the other, and decide according to the preponderance.

§ 5. The duty of Truth-speaking is sometimes taken as a striking instance of a moral rule not resting on a Utilitarian basis. But a careful study of the qualifications with which the common opinion of mankind actually inculcates this duty seems to lead us to an opposite result: for not only is the general utility of truth-speaking so manifest as to need no proof, but wherever this utility seems to be absent, or outweighed by particular bad consequences, we find that Common Sense at least hesitates to enforce the rule. For example, if a man be pursuing criminal ends, it is *prima facie* injurious to the community that he should be aided in his pursuit by being able

to rely on the assertions of others. Here, then, deception is *primâ facie* legitimate as a protection against crime: though when we consider the bad effects on habit, and through example, of even a single act of unverity, the case is seen to be, on Utilitarian principles, doubtful: and this is just the view of Common Sense. Again, though it is generally a man's interest to know the truth, there are exceptional cases in which it is injurious to him—as when an invalid hears bad news—and here, too, Common Sense is disposed to suspend the rule. Again, we found it difficult to define exactly wherein Veracity consists; for we may either require truth in the spoken words, or in the inferences which the speaker foresees will be drawn from them, or in both. Perfect Candour, no doubt, would require it in both: but in the various circumstances where this seems inexpedient, we often find Common Sense at least half-willing to dispense with one or other part of the double obligation. Thus we found a respectable school of thinkers maintaining that a religious truth may properly be communicated by means of a historical fiction: and, on the other hand, the unsuitability of perfect frankness to our existing social relations is recognized in the common rules of politeness, which impose on us not unfrequently the necessity of suppressing truths and suggesting falsehoods. I would not say that in any of these cases Common Sense pronounces quite decidedly in favour of unverity: but then neither is Utilitarianism decided, as the utility of maintaining a general habit of truth-speaking is so great, that it is not easy to prove it to be clearly outweighed by even strong special reasons for violating the rule.

When we pass to consider the different views as to the legitimacy of Malevolent impulses, out of which we found it hard to frame a consistent doctrine for Common Sense, we find them exactly correspondent to different forecasts of the consequences of gratifying such impulses. *Primâ facie*, the desire to injure any one in particular is inconsistent with a deliberate purpose of benefiting as much as possible people in general; accordingly, we find that what I may call Superficial Common Sense passes a sweeping condemnation on such desires. But a study of the actual facts of society shews that

resentment plays an important part in that repression of injuries which is necessary to social well-being: accordingly, the reflective moralist shrinks from excluding it altogether. It is evident, however, that personal ill-will is a very dangerous means to the general happiness: for its direct end is the exact opposite of happiness; and though the realization of this end may in certain cases be the least of two evils, still the impulse if encouraged is likely to prompt to the infliction of pain beyond the limits of just punishment, and to have an injurious reaction on the character of the angry person. Accordingly, the moralist is disposed to prescribe that indignation be directed always against acts, and not against persons; and if indignation so restricted would be efficient in repressing injuries, this would seem to be the state of mind most conducive to the general happiness. But it is doubtful whether average human nature is capable of maintaining this distinction, and whether, if it could be maintained, the more refined aversion would by itself be sufficiently efficacious: accordingly, Common Sense hesitates to condemn personal ill-will against wrong-doers—even if it includes a desire of malevolent satisfaction.

It would be tedious—and seems unnecessary for the reasons before given—to go through a similar discussion of the minor social virtues with their vaguer maxims. Nor is it needful to shew that Temperance, Self-control, and what are called the Self-regarding virtues generally, are ‘useful’ to the individual who possesses them. If it is not quite clear, in the view of Common Sense, to what end that regulation and government of appetites and passions, which moralists have so much inculcated and admired, is to be directed; at least there seems no obstacle in the way of our defining this end as Happiness. And even in the ascetic extreme of Self-control, which has sometimes led to the repudiation of sensual pleasures as radically bad, we may trace an unconscious Utilitarianism. For the ascetic condemnation has always been chiefly directed against those pleasures, in respect of which men are especially liable to commit excesses dangerous to health; and free indulgence in which, even when it keeps clear of injury to health, is thought to interfere with the development of other faculties and susceptibilities which are important sources of happiness.

§ 6. An apparent exception to this statement may seem to be constituted in the case of the sexual appetite, by the regulation prescribed under the notion of Purity or Chastity. And there is no doubt that under this head we find condemned, with special vehemence and severity, acts of which the immediate effect is pleasure not obviously outweighed by subsequent pain. But a closer examination of this exception transforms it into an important contribution to the present argument: as it shews a specially complex and delicate correspondence between moral sentiments and social utilities.

In the first place, the peculiar intensity and delicacy of the moral sentiments that govern the relations of the sexes are thoroughly justified by the vast importance to society of the end to which they are obviously a means,—the maintenance, namely, of the permanent unions which are held to be necessary for the proper rearing and training of children. Hence the first and fundamental rule in this department is that which directly secures conjugal fidelity. But, secondly, the utility of protecting marriage indirectly, by condemning all extra-nuptial intercourse of the sexes, is easy to expound: for otherwise men would not have adequate motives to incur the restraints and burdens which marriage entails; and the youth of both sexes would form habits of feeling and conduct tending to unfit them for marriage; and, again, if such intercourse were fertile, it would be attended with that imperfect care of the succeeding generation, which it seems the object of permanent unions to prevent; while if it were sterile, the future of the human race would, as far as we can see, be still more profoundly imperilled.

But, further, it is only on Utilitarian principles that we can account for the anomalous difference which the morality of Common Sense has always made between the two sexes as regards the simple offence of unchastity. For the offence is commonly more deliberate in the man, who has the additional guilt of soliciting and persuading the woman; in the latter, again, it is far more often prompted by some motive that we rank higher than mere lust: so that, according to the ordinary canons of intuitional morality, it ought to be more severely condemned in the man. The actual inversion of this result can only be

justified by taking into account the greater interest that society has in maintaining a high standard of female chastity. For the degradation of this standard must strike at the root of family life, by impairing men's security in the exercise of their parental affections: but there is no corresponding consequence of male unchastity, which may therefore prevail to a considerable extent without imperilling the very existence of the family, though it impairs its well-being.

At the same time the condemnation of unchastity in men by the common moral sense of Christian countries at the present day, is sufficiently clear and explicit: though we recognize the existence of a laxer code—the morality, as it is called, of 'the world'—which treats it as indifferent, or very venial. But the very difference between the two codes gives a kind of support to the present argument; as it corresponds to easily explained differences of insight into the consequences of maintaining certain moral sanctions. For partly it is thought by 'men of the world' that men cannot practically be restrained from sexual indulgence, at least at the period of life when the passions are strongest: and hence that it is expedient to tolerate such kind and degree of illicit sexual intercourse as is not directly dangerous to the well-being of families. Partly, again, it is maintained by some, in bolder antagonism to Common Sense, that the existence of a certain limited amount of such intercourse (with a special class of women, carefully separated, as at present, from the rest of society) is scarcely a real evil, and may even be a positive gain in respect of general happiness; for continence is perhaps somewhat dangerous to health, and in any case involves a loss of pleasure considerable in intensity; while at the same time the maintenance of as numerous a population as is desirable in an old society does not require that more than a certain proportion of the women in each generation should become mothers of families; and if some of the surplus make it their profession to enter into casual and temporary sexual relations with men, there is no necessity that their lives should compare unfavourably in respect of happiness with those of other women in the less favoured classes of society.

This view has perhaps a superficial plausibility: but it

ignores the essential fact that it is only by the present severe enforcement against unchaste women of the penalties of social contempt and exclusion, resting on moral disapprobation, that the class of courtezans is kept sufficiently separate from the rest of female society to prevent the contagion of unchastity from spreading; and that the illicit intercourse of the sexes is restrained within such limits as not to interfere materially with the due development of the race. This consideration is sufficient to decide a Utilitarian to support generally the established rule against this kind of conduct, and therefore to condemn violations of the rule as on the whole infelicitous, even though they may perhaps appear to have this quality only in consequence of the moral censure attached to them¹. Further, the 'man of the world' ignores the vast importance to the human race of maintaining that higher type of sexual relations which is not, generally speaking, possible, except where a high value is set upon chastity in both sexes. From this point of view the Virtue of Purity may be regarded as providing a necessary shelter under which that intense and elevated affection between the sexes, which is most conducive both to the happiness of the individual and to the well-being of the family, may grow and flourish.

And in this way we are able to explain what must have perplexed many reflective minds in contemplating the common-sense regulation of conduct under the head of Purity: viz. that on the one hand the sentiment that supports these rules is very intense, so that the subjective difference between right and wrong in this department is marked with peculiar strength: while on the other hand it is found impossible to give a clear definition of the conduct condemned under this notion. For the impulse to be restrained is so powerful and so sensitive to stimulants of all kinds, that, in order that the sentiment of purity may adequately perform its protective function, it is required to be very keen and vivid; and the aversion to impurity must extend far beyond the acts that primarily

¹ It is obvious that so long as the social sanction is enforced, the lives of the women against whom society thus issues its ban must tend to be unhappy from disorder and shame, and the source of unhappiness to others; and also that the breach by men of a recognized and necessary moral rule must tend to have injurious effects on their moral habits generally.

need to be prohibited, and include in its scope everything (in dress, language, social customs, &c.) which may tend to excite lascivious ideas. At the same time it is not necessary that the line between right and wrong in such matters should be drawn with theoretical precision: it is sufficient for practical purposes if the main central portion of the region of duty be strongly illuminated, while the margin is left somewhat obscure. And, in fact, the detailed regulations which it is important to society to maintain depend so much upon habit and association of ideas, that they must vary to a great extent from age to age and from country to country.

§ 7. The preceding survey has supplied us with several illustrations of the manner in which Utilitarianism is normally introduced as a method for deciding between different conflicting claims, in cases where common sense leaves their relative importance obscure,—as (*e.g.*) between the different duties of the affections, and the different principles which analysis shews to be involved in our common conception of Justice—: and we have also noticed how, when a dispute is raised as to the precise scope and definition of any current moral rule, the effects of different acceptations of the rule on general happiness or social wellbeing are commonly regarded as the ultimate grounds on which the dispute is to be decided. In fact these two arguments practically run into one; for it is generally a conflict between maxims that impresses men with the need of giving each a precise definition. It may be urged that the consequences to which reference is commonly made in such cases are rather effects on ‘social wellbeing’ than on ‘general happiness’ as understood by Utilitarians; and that the two notions ought not to be identified. I grant this: but in the last chapter of the preceding book I have tried to shew that Common Sense is unconsciously utilitarian in its practical determination of those very elements in the notion of Ultimate Good or Wellbeing which at first sight least admit of a hedonistic interpretation. We may now observe that this hypothesis of ‘Unconscious Utilitarianism’ explains the different relative importance attached to particular virtues by different classes of human beings, and the different emphasis with which the same virtue is inculcated on these different

classes by mankind generally. For such differences ordinarily correspond to variations—real or apparent—in the Utilitarian importance of the virtues under different circumstances. Thus we have noticed the greater stress laid on chastity in women than in men: courage, on the other hand, is more valued in the latter, as they are more called upon to cope energetically with sudden and severe dangers. And for similar reasons a soldier is expected to shew a higher degree of courage than (*e.g.*) a priest. Again, though we esteem candour and scrupulous sincerity in most persons, we scarcely look for them in a diplomatist who has to conceal secrets, nor do we expect that a tradesman in describing his goods should frankly point out their defects to his customers.

Finally, when we compare the different moral codes of different ages and countries, we see that the discrepancies among them correspond, at least to a great extent, to differences either in the actual effects of actions on happiness, or in the extent to which such effects are generally foreseen—or regarded as important—by the men among whom the codes are maintained. Several instances of this have already been noticed: and the general fact, which has been much dwelt upon by Utilitarian writers, is also admitted and even emphasized by their opponents. Thus Dugald Stewart¹ lays stress on the extent to which the moral judgments of mankind have been modified by “the diversity in their physical circumstances,” the “unequal degrees of civilization which they have attained,” and “their unequal measures of knowledge or of capacity.” He points out, for instance, that theft is regarded as a very venial offence in the South Sea Islanders, because little or no labour is there required to support life; that the lending of money for interest is commonly reprehended in societies where commerce is imperfectly developed, because the ‘usurer’ in such communities is commonly in the odious position of wringing a gain out of the hard necessities of his fellows; and that where the legal arrangements for punishing crime are imperfect, private murder is either justified or regarded very leniently. Many other examples might be added to these if it were needful. But I conceive that few persons who have studied the subject will deny that there is a certain degree of correlation between the

¹ *Active and Moral Powers*, B. II. ch. iii.

variations in the moral code from age to age, and the variations in the real or perceived effects on general happiness of actions prescribed or forbidden by the code. And in proportion as the apprehension of consequences becomes more comprehensive and exact, we may trace not only change in the moral code handed down from age to age, but progress in the direction of a closer approximation to a perfectly enlightened Utilitarianism. Only we must distinctly notice another important factor in the progress, which Stewart has not mentioned: the extension, namely, of the capacity for sympathy in an average member of the community. The imperfection of earlier moral codes is at least as much due to defectiveness of sympathy as of intelligence; often, no doubt, the ruder man did not perceive the effects of his conduct on others; but often, again, he perceived them more or less, but felt little or no concern about them. Thus it happens that changes in the conscience of a community often correspond to changes in the extent and degree of the sensitiveness of an average member of it to the feelings of others. Of this the moral development historically worked out under the influence of Christianity affords familiar illustrations¹.

I am not maintaining that this correlation between the development of current morality and the changes in the consequences of conduct as sympathetically forecast, is perfect and exact. On the contrary,—as I shall have occasion to point out in the next chapter—the history of morality shews us many evidences of what, from the Utilitarian point of view, appear to be partial aberrations of the moral sense. But even in these instances we can often discover a germ of unconscious Utilitarianism; the aberration is often only an exaggeration of an obviously useful sentiment, or the extension of it by mistaken analogy to cases to which it does not properly apply, or perhaps the survival of a sentiment which once was useful but has now ceased to be so.

¹ Among definite changes in the current morality of the Græco-Roman civilised world, which are to be attributed mainly if not entirely to the extension and intensification of sympathy due to Christianity, the following may be especially noted: (1) the severe condemnation and final suppression of the practice of exposing infants; (2) effective abhorrence of the barbarism of gladiatorial combats; (3) immediate moral mitigation of slavery, and a strong encouragement of emancipation; (4) great extension of the eleemosynary provision made for the sick and poor.

Further, it must be observed that I have carefully abstained from asserting that the perception of the rightness of any kind of conduct has always—or even ordinarily—been derived by conscious inference from a perception of consequent advantages. This hypothesis is naturally suggested by such a survey as the preceding; but the evidence of history hardly seems to me to support it: since, as we retrace the development of ethical thought, the Utilitarian basis of current morality, which I have endeavoured to exhibit in the present chapter, seems to be rather less than more distinctly apprehended by the common moral consciousness. Thus (*e.g.*) Aristotle sees that the sphere of the Virtue of Courage (*ἀνδρεία*), as recognized by the Common Sense of Greece, is restricted to dangers in war: and we can now explain this limitation by a reference to the utilitarian importance of this kind of courage, at a period of history when the individual's happiness was bound up more completely than it now is with the welfare of his state, while the very existence of the latter was more frequently imperilled by hostile invasions: but this explanation lies quite beyond the range of Aristotle's own reflection. The origin of our moral notions and sentiments lies hid in those obscure regions of hypothetical history where conjecture has free scope: but we do not find that, as our retrospect approaches the borders of this realm, the conscious connexion in men's minds between accepted moral rules and foreseen effects on general happiness becomes more clearly traceable. The admiration felt by early man for beauties or excellences of character seems to have been as direct and unreflective as his admiration of any other beauty: and the stringency of law and custom in primitive times presents itself as sanctioned by the evils which divine displeasure will supernaturally inflict on their violators, rather than by even a rude and vague forecast of the natural bad consequences of non-observance. It is therefore not as the mode of regulating conduct with which mankind began, but rather as that to which we can now see that human development has been always tending, as the adult and not the germinal form of Morality, that Utilitarianism may most reasonably claim the acceptance of Common Sense.

CHAPTER IV.

THE METHOD OF UTILITARIANISM.

§ 1. IF the view maintained in the preceding chapter as to the general Utilitarian basis of the Morality of Common Sense may be regarded as sufficiently established, we are now in a position to consider more closely to what method of determining right conduct the acceptance of Utilitarianism will practically lead. The most obvious method, of course, is that of Empirical Hedonism, discussed in Book II. ch. iii.; according to which we have in each case to compare all the pleasures and pains that can be foreseen as probable results of the different alternatives of conduct presented to us, and to adopt the alternative which seems likely to lead to the greatest happiness on the whole.

In Book II., however, it appeared that even the more restricted application of this method, which we there had to consider, was involved in much perplexity and uncertainty. Even when an individual is only occupied in forecasting his own pleasures, it seems difficult or impossible for him to avoid errors of considerable magnitude; whether in accurately comparing the pleasantness of his own past feelings, as represented in memory, or in appropriating the experience of others, or in arguing from the past to the future. And these difficulties are obviously much increased when we have to take into account all the effects of our actions on all the sentient beings who may be affected by them. At the same time, in Book II. we could not find any satisfactory substitute for this method of empirical comparison. It did not appear reasonable to take refuge in the uncriticised beliefs of men in general as to the sources of happiness: indeed, it seemed impossible to extract any adequately clear and definite *consensus* of opinion from the con-

fused and varying utterances of Common Sense on this subject. Nor again could it be shewn that the individual would be more likely to attain the greatest happiness open to him by practically confining his efforts to the realization of any scientifically ascertainable physical or psychical conditions of happiness: nor did it seem possible to infer on empirical grounds that the desired result would be secured by conformity to the accepted principles of morality. But when we consider these latter in relation, not to the happiness of the individual, but to that of human (or sentient) beings generally, it is clear from the preceding chapter that the question of harmony between Hedonism and Intuitionism presents *primâ facie* an entirely different aspect. Indeed from the considerations that we have just surveyed it is but a short and easy step to the conclusion that in the morality of Common Sense we have ready to hand a body of Utilitarian doctrine; that the "rules of morality for the multitude" are to be regarded as "positive beliefs of mankind as to the effects of actions on their happiness¹," so that the apparent first principles of Common Sense may be accepted as the "middle axioms" of Utilitarian method; direct reference being only made to utilitarian considerations, in order to settle points upon which the verdict of Common Sense is found to be obscure and conflicting. On this view the traditional controversy between the advocates of Virtue and the advocates of Happiness would seem to be at length harmoniously settled.

And the arguments for this view which have been already put forward certainly receive support from the hypothesis, now widely accepted, that the moral sentiments are ultimately derived, by a complex and gradual process, from experiences of pleasure and pain. The hypothesis, in a summary form, would seem to be this; (1) in the experience of each member of the human community the pain or alarm caused to him by actions of himself and of others tends by association to excite in him a dislike of such actions, and a similar though feebler effect is produced by his perception of pain or danger caused

¹ Cf. J. S. Mill, *Utilitarianism*, ch. ii. Mill, however, only affirms that the "rules of morality for the multitude" are to be accepted by the philosopher provisionally, until he has got something better.

to others with whom he is connected by blood, or by community of interest, or any special tie of sympathy: (2) experience also tends more indirectly to produce in him sentiments restraining him from actions painful or alarming to others, through his dread of their resentment and its consequences,—especially dread of his chief's anger, and, where religious influence has become strong, of the anger of supernatural beings: (3) with these latter feelings blends a sympathetic aversion to the pain of other men generally, which—at first comparatively feeble—tends to grow in force as morality develops. In the same way experiences of pleasure and gratitude, and desire of the goodwill of others and its consequences, tend to produce liking for actions that are perceived to cause pleasure to self or to others. The similar aversions and likings that are thus produced in the majority of the members of any society, through the general similarity of their natures and conditions, tend to become more similar through communication and imitation,—the desire of each to retain the goodwill of others operating to repress individual divergencies. Thus common likings for conduct that affects pleasurably the community generally or some part of it, and common dislikes for conduct causing pain and alarm, come to be gradually developed; they are transmitted from generation to generation, partly perhaps by physical inheritance, but chiefly by tradition from parents to children, and imitation of adults by the young; in this way their origin becomes obscured, and they finally appear as what are called the moral sentiments. This theory does not, in my view, account adequately for the actual results of the faculty of moral judgment and reasoning, so far as I can examine them by reflection on my own moral consciousness: for this, as I have before said, does not yield any apparent intuitions that stand the test of rigorous examination except such as, from their abstract and general character, have no cognizable relation to particular experiences of any kind¹. But that the theory gives a partially true explanation of the historical origin of particular moral sentiments and habits and commonly accepted rules, I see no

¹ I refer to the abstract principles of Prudence, Justice and Rational Benevolence as defined in chap. xiii. of the preceding Book.

reason to doubt; and thus regarded it seems to supplement the arguments of the preceding chapter that tend to exhibit the morality of common sense as unconsciously or 'instinctively' utilitarian.

But it is one thing to hold that the current morality expresses, partly consciously but to a larger extent unconsciously, the results of human experience as to the effects of actions: it is quite another thing to accept this morality *en bloc*, so far as it is clear and definite, as the best guidance we can get to the attainment of maximum general happiness. However attractive this simple reconciliation of Intuitional and Utilitarian methods may be, it is not, I think, really warranted by the evidence. In the first place, I hold that in a complete view of the development of the moral sense a more prominent place should be given to the effect of sympathy with the impulses that prompt to actions, as well as with the feelings that result from them. It may be observed that Adam Smith¹ assigns to this operation of sympathy,—the echo (as it were) of each agent's passion in the breast of unconcerned spectators,—the first place in determining our approval and disapproval of actions²: sympathy with the effect of conduct on others he treats as a merely secondary factor, correcting and qualifying the former. Without going so far as this, I think that there are certainly many cases where the resulting moral consciousness would seem to indicate a balance or compromise between the two kinds of sympathy; and the compromise may easily be many degrees removed from the rule which Utilitarianism would prescribe. For though the passions and other active

¹ *Theory of Moral Sentiments*, B. I.

² This operation of sympathy is strikingly illustrated in the penal codes of primitive communities, both by the mildness of the punishments inflicted for homicide, and by the startling differences between the penalties allotted to the same crime according as the criminal was taken in the act or not. "It is curious to observe," says Sir H. Maine (*Ancient Law*, ch. x.), "how completely the men of primitive times were persuaded that the impulses of the injured person were the proper measure of the vengeance he was entitled to exact, and how literally they imitated the probable rise and fall of his passions in fixing the scale of punishment." And even in more civilized societies there is a very common feeling of uncertainty as to the propriety of inflicting punishment for crimes committed long ago, which seems traceable to the same source.

impulses are doubtless themselves influenced, no less than the moral sentiments, by experiences of pleasure and pain; still this influence is not sufficient to make them at all trustworthy guides to general, any more than to individual, happiness—as some of our moral sentiments themselves emphatically announce. But even if we consider our common moral sentiments as entirely due—directly or indirectly—to the accumulated and transmitted experiences of primary and sympathetic pains and pleasures; it is obvious that the degree of accuracy with which sentiments thus produced will guide us to the promotion of general happiness must largely depend upon the degree of accuracy with which the whole sum of pleasurable and painful consequences, resulting from any course of action, has been represented in the consciousness of an average member of the community. And it is seen at a glance that this representation has been always liable to errors of great magnitude, from causes that were partly noticed in the previous chapter, when we were considering the progress of morality. We have to allow, first, for limitation of sympathy; since in every age and country the sympathy of an average man with other sentient beings, and even his egoistic regard for their likings and aversions, has been much more limited than the influence of his actions on the feelings of others. We must allow further for limitation of intelligence: for in all ages ordinary men have had a very inadequate knowledge of natural sequences; so that such indirect consequences of conduct as have been felt have been frequently traced to wrong causes, and been met by wrong moral remedies, owing to imperfect apprehension of the relation of means to ends. Again, where the habit of obedience to authority and respect for rank has become strong, we must allow for the possibly perverting influence of a desire to win the favour or avert the anger of superiors. And similarly we must allow again for the influences of false religions; and also for the possibility that the sensibilities of religious teachers have influenced the code of duty accepted by their followers, in points where these sensibilities were not normal and representative, but exceptional and idiosyncratic¹.

¹ No doubt this influence is confined within strict limits: no authority can permanently impose on men regulations flagrantly infelicitous: and the most

On the other hand, we must suppose that these deflecting influences have been more or less limited and counteracted by the struggle for existence in past ages among different human races and communities; since so far as any moral habit or sentiment was unfavourable to the preservation of the social organism, it would be a disadvantage in the struggle for existence, and would therefore tend to perish with the community that adhered to it. But we have no reason to suppose that this force would be adequate to keep positive morality always in conformity with a Utilitarian ideal. For (1) imperfect morality would be only one disadvantage among many, and not, I conceive, the most important, unless the imperfection were extreme,—especially in the earlier stages of social and moral development, in which the struggle for existence was most operative: and (2) a morality perfectly preservative of a human community might still be imperfectly felicitic, and so require considerable improvement from a Utilitarian point of view¹. Further, analogy would lead us to expect that however completely adapted the moral instincts of a community may be at some particular time to its conditions of existence, any rapid change of circumstances would tend to derange the adaptation, from survival of instincts formerly useful, which through this change become useless or pernicious. And indeed, apart from any apparent changes in external circumstances, it might result from the operation of some law of human development, that the most completely organized experience of human happiness in the past would guide us but imperfectly to the right means of making it a maximum in the future. For example, a slight decrease in the average strength of some common impulse might render the traditional rules and sentiments, that regulate this impulse, infelicitic on the whole. And if, when we turn from these abstract considerations to history, and examine the actual morality of other ages and countries, we undoubtedly

practically originative of religious teachers have produced their effect chiefly by giving new force and vividness to sentiments already existing (and recognized as properly authoritative) in the society upon which they acted. Still, it might have made a great difference to the human race if (*e.g.*) Mohammed had been fond of wine, and indifferent to women.

¹ On this point I shall have occasion to speak further in the next section.

find that, considered as an instrument for producing general happiness, it continually seems to exhibit palpable imperfections,—there is surely a strong presumption that there are similar imperfections to be discovered in our own moral code, though habit and familiarity prevent them from being obvious.

Finally, we must not overlook the fact that the divergences which we find when we compare the moralities of different ages and countries, exist to some extent side by side in the morality of any one society at any given time. It has already been observed that whenever divergent opinions are entertained by a minority so large, that we cannot fairly regard the dogma of the majority as the plain utterance of Common Sense, an appeal is necessarily made to some higher principle, and very commonly to Utilitarianism. But a smaller minority than this, particularly if composed of persons of enlightenment and special acquaintance with the effects of the conduct judged, may reasonably inspire us with distrust of Common Sense: just as in the more technical parts of practice we prefer the judgment of a few trained experts to the instincts of the vulgar. Yet again, a contemplation of these divergent codes and their relation to the different circumstances in which men live, suggest that Common-Sense morality is really only adapted for ordinary men in ordinary circumstances—although it may still be expedient that these ordinary persons should regard it as absolutely and universally prescribed, since any other view of it may dangerously weaken its hold over their minds. So far as this is the case we must use the Utilitarian method to ascertain how far persons in special circumstances require a morality more specially adapted to them than Common Sense is willing to concede: and also how far men of peculiar physical or mental constitution ought to be exempted from ordinary rules, as has sometimes been claimed for men of genius, or men of intensely emotional nature, or men gifted with more than usual prudence and self-control.

Further, it is important to notice, that besides the large amount of divergence that exists between the moral instincts of different classes and individuals, there is often a palpable discrepancy between the moral instincts of any class or individual, and such Utilitarian reasonings as their untrained intel-

lects are in the habit of conducting. There are many things in conduct which many people think right but not expedient, or at least which they would not think expedient if they had not first judged them to be right; in so far as they reason from experience only, their conclusions as to what conduces to the general happiness are opposed to their moral intuitions. It may be said that this results generally from a hasty and superficial consideration of expediency; and that the discrepancy would disappear after a deeper and completer examination of the consequences of actions. And I do not deny that this would often turn out to be the case: but as we cannot tell *à priori* how far it would be so, this only constitutes a further argument for a comprehensive and systematic application of a purely Utilitarian method.

We must conclude, then, that we cannot take the moral rules of Common Sense as expressing the *consensus* of competent judges, up to the present time, as to the kind of conduct which is likely to produce the greatest amount of happiness on the whole. It would rather seem that it is the unavoidable duty of a systematic Utilitarianism to make a thorough revision of these rules, in order to ascertain how far the causes previously enumerated (and perhaps others) have actually operated to produce a divergence between Common Sense and a perfectly Utilitarian code of morality.

§ 2. But in thus stating the problem we are assuming that the latter term of this comparison can be satisfactorily defined and sufficiently developed; that we can frame with adequate precision a system of rules, constituting the true moral code for human beings as deduced from Utilitarian principles. And this seems to have been commonly assumed by the school whose method we are now examining. But when we set ourselves in earnest to the construction of such a system, we find it beset with serious difficulties. For, passing over the uncertainties involved in hedonistic comparison generally, let us suppose that the *quantum* of happiness that will result from the establishment of any plan of behaviour among human beings can be ascertained with sufficient exactness for practical purposes—even when the plan is as yet constructed in imagination alone. It still has to be asked, What is the nature of the human being

for whom we are to construct this hypothetical scheme of conduct? For humanity is not something that exhibits the same properties always and everywhere: whether we consider the intellect of man or his feelings, or his physical condition and circumstances, we find them so different in different ages and countries, that it seems *primâ facie* absurd to lay down a set of ideal Utilitarian rules for mankind generally. It may be said that these differences after all relate chiefly to details; and that there is in any case sufficient uniformity in the nature and circumstances of human life always and everywhere to render possible an outline scheme of ideal behaviour for mankind at large. But it must be answered, that it is with details that we are now principally concerned; for the previous discussion has sufficiently shewn that the conduct approved by Common Sense has a *general* resemblance to that which Utilitarianism would prescribe; but we wish to ascertain more exactly how far the resemblance extends, and with what delicacy and precision the current moral rules are adapted to the actual needs and conditions of human life.

Suppose, then, that we contract the scope of the investigation, and only endeavour to ascertain the rules appropriate to men as we know them, in our own age and country. We are immediately met with a dilemma: the men whom we know are beings who accept more or less definitely a certain moral code: if we take them as they are in this respect, we can hardly at the same time conceive them as beings for whom a code is yet to be constructed *de novo*: if, on the other hand, we take an actual man—let us say, an average Englishman—and abstract his morality, what remains is an entity so purely hypothetical, that it is not clear what practical purpose can be served by constructing a system of moral rules for a community of such beings. Could we indeed assume that the scientific deduction of such a system would ensure its general acceptance; could we reasonably expect to convert all mankind at once to Utilitarian principles, or even all educated and reflective mankind, so that all preachers and teachers should take universal happiness as the goal of their efforts as unquestioningly as physicians take the health of the individual body; and could we be sure that men's moral habits and sentiments would adjust themselves

at once and without any waste of force to these changed rules;—then perhaps in framing the Utilitarian code we might fairly leave existing morality out of account. But I cannot think that we are warranted in making these suppositions; I think we have to take the moral habits, impulses, and tastes of men as a material given us to work upon no less than the rest of their nature, and as something which, as it only partly results from reasoning in the past, so can only be partially modified by any reasoning which we can now apply to it. It seems therefore clear that the solution of the hypothetical Utilitarian problem of constructing an ideal morality for men conceived to be in other respects as experience shews them to be, but with their actual morality abstracted, will not give us the result which we practically require.

It will perhaps be said, “No doubt such an ideal Utilitarian morality can only be gradually, and perhaps after all imperfectly, introduced; but still it will be useful to work it out as a pattern to which we may approximate.” But, in the first place, it may not be really possible to approximate to it: since any particular existing moral rule, though not the ideally best even for such beings as existing men under the existing circumstances, may yet be the best that they can be got to obey: so that it would be futile to propose any other, or even harmful, as it might tend to impair old moral habits without effectively replacing them by new ones. And secondly, the endeavour gradually to approximate to a morality constructed on the supposition that the non-moral part of existing human nature remains unchanged, may lead us wrong: because the state of men’s knowledge and intellectual faculties, and the range of their sympathies, and the direction and strength of their prevailing impulses, and their relations to the external world and to each other, are continually being altered, and such alteration is to some extent under our control and may be felicitous in a high degree: and any material modifications in important elements and conditions of human life may require corresponding changes in established moral rules and sentiments, in order that the greatest possible happiness may be attained by the human being whose life is thus modified. In short, the construction of a Utilitarian code, regarded as an ideal towards

which we are to progress, is met by a second dilemma:—The nature of man and the conditions of his life cannot usefully be assumed to be constant, unless we are confining our attention to the present or proximate future; while again, if we are considering them in the present or proximate future, we must take into account men's actual moral habits and sentiments, as a part of their nature not materially more modifiable than the rest.

Nor again, can I agree with Mr Spencer¹ in thinking that it is possible to solve the problems of practical ethics by constructing the final perfect form of society, towards which the process of human history is tending; and determining the rules of mutual behaviour which ought to be, and will be, observed by the members of this perfect society. For, firstly, granting that we can conceive as possible a human community which is from a utilitarian point of view perfect; and granting also Mr Spencer's definition of this perfection—viz. that the voluntary actions of all the members cause "pleasure unalloyed by pain anywhere" to all who are affected by them²—; it still seems to me quite impossible to forecast the natures and relations of the persons composing such a community, with sufficient clearness and certainty to enable us to define even in outline their moral code. And secondly, even if it were otherwise, even if we could construct scientifically Mr Spencer's ideal morality, I do not think such a construction would be of much avail in solving the practical problems of actual humanity. For a society in which—to take one point only—there is no such thing as punishment, is necessarily a society with its essential structure so unlike our own, that it would be idle to attempt any close imitation of its rules of behaviour. It might possibly be best for us to conform approximately to some of these rules; but this we could only know by examining each particular rule in detail; we could have no general grounds for concluding

¹ I refer especially to the views put forward by Mr Spencer in the concluding chapters of his *Data of Ethics*.

² This definition, however, does not seem to me admissible, from a utilitarian point of view: since a society in this sense perfect might not realize the maximum of possible happiness; it might still be capable of a material increase of happiness through pleasures involving a slight alloy of pain, such as Mr Spencer's view of perfection would exclude.

that it would be best for us to conform to them as far as possible. For even supposing that this ideal society is ultimately to be realised, it must at any rate be separated from us by a considerable interval of evolution; hence it is not unlikely that the best way of progressing towards it will be some other than the apparently directest way, and that we shall reach it more easily if we begin by moving away from it. Whether this is so or not, and to what extent, can only be known by carefully examining the effects of conduct on actual human beings, and inferring its probable effects on the human beings whom we may expect to exist in the proximate future.

§ 3. Other thinkers of the evolutionist school suggest that the difficulties of Utilitarian method might be avoided, in a way more simple than Mr Spencer's, by adopting, as the *practically* ultimate end and criterion of morality, "health" or "efficiency" of the social organism, instead of happiness. This view is maintained, for instance, in Mr Leslie Stephen's *Science of Ethics*¹; and deserves careful examination. As I understand Mr Stephen, he means by "health" that state of the social organism which tends to its preservation under the conditions of its existence, as they are known or capable of being predicted; and he means the same by "efficiency";—since the work for which, in his view, the social organism has to be "efficient" is simply the work of living, the function of "going on." I say this because "efficiency" might be understood to imply some 'task of humanity' which the social organism has to execute, beyond the task of merely living; and similarly "health" might be taken to mean a state tending to the preservation not of existence merely, but of *desirable* existence—desirability being interpreted in some non-hedonistic manner: and in this case an examination of either term would lead us again over the ground traversed in the discussion on Ultimate Good (in ch. xiv. of the preceding Book)². But I do not understand that any such im-

¹ See especially chap. ix., Pars. 12—15.

² It is obvious that if 'desirability,' in the above definition, were interpreted hedonistically, the term "health" would merely give us a new name for the general problem of utilitarian morality; not a new suggestion for its solution. I ought to say that the notions of "social welfare" or "wellbeing" are elsewhere used by Mr Stephen, in the place of those here quoted, but I do

plications were in Mr Stephen's mind; and they certainly would not be in harmony with the general drift of his argument. The question, therefore, is whether, if General Happiness be admitted to be the really ultimate end in a system of morality, it is nevertheless reasonable to take Preservation of the social organism as the practically ultimate "scientific criterion" of moral rules.

My reasons for answering this question in the negative are two-fold. In the first place I know no adequate grounds for supposing that if we aim exclusively at the preservation of the social organism we shall secure the maximum attainable happiness of its individual members: indeed, so far as I know, of two social states which equally tend to be preserved one may be indefinitely happier than the other. As has been before observed¹, a large part of the pleasures which cultivated persons value most highly—æsthetic pleasures—are derived from acts and processes that have no material tendency to preserve the individual's life²: and the statement remains true if we substitute the social organism for the individual. And I may add that much refined morality is concerned with the prevention of pains which have no demonstrable tendency to the destruction of the individual or of society. Hence, while I quite admit that the maintenance of preservative habits and sentiments is the most indispensable function of utilitarian morality—and perhaps almost its sole function in the earlier stages of moral development, when to live at all was a difficult task for human communities—I do not therefore think it reasonable that we should be content with the mere securing of existence for humanity generally, and should confine our efforts to promoting the increase of this security, instead of seeking to make the secured existence more desirable.

But, secondly, I do not see on what grounds Mr Stephen holds that the criterion of 'tendency to the preservation of the

not think that he means by them any more than what I understand him to mean by "health" or "efficiency"—*i.e.* that state of the social organism which tends to its preservation under the conditions of its existence.

¹ Bk. II. ch. vi. § 3.

² I do not mean to assert that 'play' in some form is not necessary for physical health: but there is a long step from the encouragement of play, so far as salutary, to the promotion of social culture.

social organism' is necessarily capable of being applied with greater precision than that of 'tendency to general happiness,' even so far as the two ends are coincident: and that the former "satisfies the conditions of a scientific criterion." I should admit that this would probably be the case, if the Sociology that we know were a science actually constructed, and not merely the sketch of a possible future science: but Mr Stephen has himself told us that sociology at present "consists of nothing more than a collection of unverified guesses and vague generalisations, disguised under a more or less pretentious apparatus of quasi-scientific terminology." This language is stronger than I should have ventured to use; but I agree generally with the view that it expresses; and it appears to me difficult for a writer who holds this view to maintain that the conception of "social health," regarded as a criterion and standard of right conduct, is in any important degree more "scientific" than the conception of "general happiness."

Holding this estimate of the present condition of Sociology, I consider that, from the utilitarian point of view, there are equally decisive reasons against the adoption of any such notion as "development" of the social organism—instead of mere preservation—as the practically ultimate end and criterion of morality. On the one hand, if by "development" is meant an increase in "efficiency" or preservative qualities, this notion is only an optimistic specialisation of that just discussed (involving the—I fear—unwarranted assumption that the social organism tends to become continually more efficient); so that no fresh arguments need be urged against it. If, however, something different is meant by development—as (*e.g.*) a disciple of Mr Spencer might mean an increase in "definite coherent heterogeneity," whether or not such increase was preservative—then I know no scientific grounds for concluding that we shall best promote general happiness by concentrating our efforts on the attainment of this increase. I do not affirm it to be impossible that every increase in the definite coherent heterogeneity of a society of human beings may be accompanied or followed by an increase in the aggregate happiness of the members of the society: but I do not perceive that Mr Spencer, or any one

else, has even attempted to furnish the kind of proof which this proposition requires¹.

To sum up: I hold that the utilitarian, in the existing state of our knowledge, cannot possibly construct a morality *de novo* either for man as he is (abstracting his morality), or for man as he ought to be and will be. He must start, speaking broadly, with the existing social order, and the existing morality as a part of that order: and in deciding the question whether any divergence from this code is to be recommended, must consider chiefly the immediate consequences of such divergence, upon a society in which such a code is conceived generally to subsist. No doubt a thoughtful and well-instructed Utilitarian may see dimly a certain way ahead, and his attitude towards existing morality may be to some extent modified by what he sees. He may discern in the future certain evils impending, which can only be effectually warded off by the adoption of new and more stringent views of duty in certain departments: while, on the other hand, he may see a prospect of social changes which will render a relaxation of other parts of the moral code expedient or inevitable. But if he keeps within the limits that separate scientific prevision from fanciful Utopian conjecture, the form of society to which his practical conclusions relate will be one varying but little from the actual, with its actually established code of moral rules and customary judgments concerning virtue and vice.

¹ It may be observed that the increased heterogeneity which the development of modern industry has brought with it, in the form of a specialisation of industrial functions which tends to render the lives of individual workers narrow and monotonous, has usually been regarded by philanthropists as seriously infelicitous; and as needing to be counteracted by a general diffusion of the intellectual culture now enjoyed by the few—which, if realized, would tend *pro tanto* to make the lives of different classes in the community less heterogeneous.

CHAPTER V.

THE METHOD OF UTILITARIANISM CONTINUED.

§ 1. IF, then, we are to regard the morality of Common Sense as a machinery of rules, habits, and sentiments, roughly and generally but not precisely or completely adapted to the production of the greatest possible happiness for sentient beings generally; and if, on the other hand, we have to accept it as the actually established machinery for attaining this end, which we cannot replace at once by any other, but can only gradually modify; it remains to consider the practical effects of the complex and balanced relation in which a scientific Utilitarian thus seems to stand to the Positive Morality of his age and country.

Generally speaking, he will clearly conform to it, and endeavour to promote its development in others. For, though the imperfection that we find in all the actual conditions of human existence—we may even say in the universe at large as judged from a human point of view—is ultimately found even in Morality itself, in so far as this is contemplated as Positive; still, practically, we are much less concerned with correcting and improving than we are with realizing and enforcing it. The Utilitarian must repudiate altogether that temper of rebellion against the established morality, as something purely external and conventional, into which the reflective mind is always apt to fall when it is first convinced that the established rules are not intrinsically reasonable. He must, of course, also repudiate as superstitious that awe of it as an absolute or Divine Code which Intuitionist moralists inculcate¹. Still, he will naturally

¹ I do not mean that this sentiment is in my view incompatible with Utilitarianism; I mean that it must not attach itself to any subordinate rules of

contemplate it with reverence and wonder, as a marvellous product of nature, the result of long centuries of growth, shewing in many parts the same fine adaptation of means to complex exigencies as the most elaborate structures of physical organisms exhibit: he will handle it with respectful delicacy as a mechanism, constructed of the fluid element of opinions and dispositions, by the indispensable aid of which the actual *quantum* of human happiness is continually being produced; a mechanism which no 'politicians or philosophers' could create, yet without which the harder and coarser machinery of Positive Law could not be permanently maintained, and the life of man would become—as Hobbes forcibly expresses it—"solitary, poor, nasty, brutish, and short."

Still, as this actual moral order is admittedly imperfect, it will be the Utilitarian's duty to aid in improving it; just as the most orderly, law-abiding, member of a modern civilized society includes the reform of laws in his conception of political duty. We have therefore to consider by what method he will ascertain the particular modifications of positive morality which it would be practically expedient to attempt to introduce, at any given time and place. Here our investigation seems, after all, to leave Empirical Hedonism as the only method ordinarily applicable for the ultimate decision of such problems—at least until the science of Sociology shall have been really constructed. I do not mean that the rudiments of Sociological knowledge which we now possess are of no practical value: for certainly changes in morality might be suggested—and have actually been proposed by persons seriously concerned to benefit their fellow-creatures—which even our present imperfect knowledge would lead us to regard as dangerous to the very existence of the social organism. But such changes for the most part involve changes in positive law as well; since most of the rules of which the observance is fundamentally important for the preservation of an organized community are either directly or indirectly maintained by legal sanctions: and it would be going too far beyond the line which, in my view, separates ethics from politics, to discuss changes of this kind in the present book. The rules

conduct, but only to the supreme principle of acting with impartial concern for all elements of general happiness.

with which we have primarily to deal, in considering the utilitarian method of determining private duty, are rules supported by merely moral sanctions; and the question of maintaining or modifying such rules concerns, for the most part, the well-being rather than the very existence of human society. The consideration of this question, therefore, from a utilitarian point of view, resolves itself into a comparison between the total amounts of pleasure and pain that may be expected to result respectively from maintaining any given rule as at present established, and from endeavouring to introduce that which is proposed in its stead. That this comparison must generally be of a rough and uncertain kind, we have already seen; and it is highly important to bear this in mind: but yet we seem unable to find any substitute for it. It is not meant, of course, that each individual is left to his own unassisted judgment in dealing with such questions: there is a mass of traditional experience, which each individual imbibes orally or from books, as to the effects of conduct upon happiness; but the general formulæ in which this experience is transmitted are, for the most part, so indefinite, the proper range of their application so uncertain, and the observation and induction on which they are founded so uncritical, that they stand in continual need of further empirical verification; especially as regards their applicability to any particular case.

It is perhaps not surprising that some thinkers¹ of the Utilitarian school should consider that the task of hedonistic calculation which is thus set before the utilitarian moralist is too extensive: and should propose to simplify it by marking off a "large sphere of individual option and self-guidance," to which "ethical dictation" does not apply. I should quite admit that it is clearly expedient to draw a dividing line of this kind: but it appears to me that there is no simple general method of drawing it; that it can only be drawn by careful utilitarian calculation applied with varying results to the various relations and circumstances of human life. To attempt the required division by means of any such general formula as that 'the individual is not responsible to society for that part of his conduct which concerns himself alone and others only

¹ For example, Mr Bain in 'Mind' (Jan. 1883, pp. 48, 49).

with their free and undeceived consent"¹ seems to me practically futile: since, owing to the complex enlacements of interest and sympathy that connect the members of a civilized community, almost any material loss of happiness by any one individual is likely to affect some others without their consent to some not inconsiderable extent. And I do not see how it is from a utilitarian point of view justifiable to say broadly with J. S. Mill that such secondary injury to others, if merely "constructive or presumptive," is to be disregarded in view of the advantages of allowing free development to individuality; for if the injury feared is great, and the presumption that it will occur is shewn by experience to be strong, the definite risk of evil from the withdrawal of the moral sanction must, I conceive, outweigh the indefinite possibility of loss through the repression of individuality in one particular direction². But further: even supposing that we could mark off the "sphere of individual option and self-guidance" by some simple and sweeping formula, still within this sphere the individual, if he wishes to guide himself reasonably on utilitarian principles, must take some account of all important effects of his actions on the happiness of others; and if he does this methodically, he must, I conceive, use the empirical method which we have examined in Book II. And—to prevent any undue alarm at this prospect—we may observe that every sensible man is commonly supposed to determine at least a large part of his conduct by what is substantially this method; it is assumed that, within the limits which morality lays down, he will try to get as much happiness as he can for himself and for other human beings, according to the relations in which they stand to him, by combining in some way his own experience with that of other men as to the felicitous and infelicitous effects of actions. And it is actually in this way that each man usually deliberates (*e.g.*) what profession to choose for himself, or what mode of education for his children, whether to aim at marriage or remain single, whether to settle in town or country,

¹ This sentence is not an exact quotation, but a summary of the doctrine set forth by J. S. Mill in his treatise *On Liberty* (Introduction).

² See Mill *On Liberty*, Chap. iv. It may be observed that Mill's doctrine is certainly opposed to common sense: since (*e.g.*) it would exclude from censure almost all forms of sexual immorality committed by unmarried and independent adults.

in England or abroad, &c. No doubt there are, as we saw¹, other ends besides Happiness, such as Knowledge, Beauty, &c., commonly recognized as unquestionably desirable, and therefore largely pursued without consideration of ulterior consequences: but when the pursuit of any of these ends involves an apparent sacrifice of happiness in other ways, the practical question whether under these circumstances such pursuit ought to be maintained or abandoned seems always decided by an application, however rough, of the method of pure empirical Hedonism.

And in saying that this must be the method of the Utilitarian moralist, I only mean that no other can normally be applied in reducing to a common measure the diverse elements of the problems with which he has to deal. Of course, in determining the nature and importance of each of these diverse considerations, the utilitarian art of morality will lay various sciences under contribution. Thus, for example, it will learn from Political Economy what effects a general censure of usurers, or the ordinary commendation of liberality in almsgiving, is likely to have on the wealth of the community; it will learn from the physiologist the probable consequences to health of a general abstinence from alcoholic liquors or any other restraint on appetite proposed in the name of Temperance; it will learn from the experts in any science how far knowledge is likely to be promoted by investigations offensive to any prevalent moral or religious sentiment. But how far the increase of wealth or of knowledge, or even the improvement of health, should under any circumstances be subordinated to other considerations, I know no scientific method of determining other than that of empirical Hedonism. Nor, as I have said, does it seem to me that any other method has ever been applied or sought by the common sense of mankind, for regulating the pursuit of what our older moralists called 'Natural Good,'—*i.e.* of all that is intrinsically desirable *except* Virtue or Morality, within the limits fixed by the latter; the Utilitarian here only performs somewhat more consistently and systematically than ordinary men the reasoning processes which are commonly admitted to be appropriate to the questions that this pursuit raises. His distinctive characteristic, as a Utilitarian, is that

¹ Cf. Bk. III. c. xiv.

he has to apply the same method to the criticism and correction of the limiting morality itself. The particulars of this criticism will obviously vary almost indefinitely with the variations in human nature and circumstances: I here only propose to discuss the general points of view which a Utilitarian critic must take, in order that no important class of relevant considerations may be omitted.

§ 2. Let us first recall the distinction previously noticed¹ between duty as commonly conceived,—that to which a man is bound or obliged—, and praiseworthy or excellent conduct; since, in considering the relation of Utilitarianism to the moral judgments of Common Sense, it will be convenient to begin with the former element of current morality, as the more important and indispensable; *i.e.* with the *ensemble* of rules imposed by common opinion in any society, which form a kind of unwritten legislation, supplementary to Law proper, and enforced by the penalties of social disfavour and contempt. This legislation, as it does not emanate from a definite body of persons acting in a corporate capacity, obviously cannot be altered by any formal deliberations and resolutions of the persons on whose *consensus* it rests; any change in it must therefore result from the private action of individuals, whether determined by impulse and sentiment or (as we at present suppose) by Utilitarian considerations. As we shall presently see, the practical Utilitarian problem is liable to be complicated by the conflict and divergence which is found to some extent in all societies between the moral opinions of different sections of the community: but it will be convenient to confine our attention in the first instance to the case of rules of duty clearly supported by ‘common consent.’ Let us suppose then that after considering the consequences of any such rule, a Utilitarian comes to the conclusion that a different rule would be more conducive to the general happiness, if similarly established in a society remaining in other respects the same as at present—or in one slightly different (in so far as our forecast of social changes can be made sufficiently clear to furnish any basis for practice). And first we will suppose that this new rule differs from the old one not only positively but negatively; that it does not merely

¹ Cf. especially Bk. III. c. ii.

go beyond and include it, but actually conflicts with it. Before he can decide that it is right for him (*i.e.* conducive to the general happiness) to support the new rule against the old, by example and precept, he ought to estimate the force of certain disadvantages necessarily attendant upon such innovations, which may conveniently be arranged under the following heads.

In the first place, as his own happiness and that of others connected with him form a part of the universal end at which he aims, he must consider the importance to himself and them of the penalties of social disapprobation which he will incur: taking into account, besides the immediate pain of this disapprobation, its indirect effect in diminishing his power of serving society and promoting the general happiness in other ways. The prospect of such pain and loss is, of course, not decisive against the innovation; since it must to some extent be regarded as the regular price that has to be paid for the advantage of this kind of reform in current morality. But here, as in many Utilitarian calculations, everything depends on the quantity of the effects produced; which in the case supposed may vary very much, from slight distrust and disfavour to severe condemnation and social exclusion. It often seems that by attempting change prematurely an innovator may incur the severest form of the moral penalty, whereas if he had waited a few years he would have been let off with the mildest. For the hold which a moral rule has over the general mind commonly begins to decay from the time that it is seen to be opposed to the calculations of expediency: and it may be better for the community as well as for the individual that it should not be openly attacked, until this process of decay has reached a certain point.

It is, however, of more importance to point out certain general reasons for doubting whether an apparent improvement will really have a beneficial effect on others. It is possible that the new rule, though it would be more felicitous than the old one, if it could get itself equally established, may be not so likely to be adopted, or if adopted, not so likely to be obeyed, by the mass of the community in which it is proposed to innovate. It may be too subtle and refined, or too complex and elaborate:

it may require a greater intellectual development, or a higher degree of self-control, than is to be found in an average member of the community, or an exceptional quality or balance of feelings. Nor can it be said in reply, that by the hypothesis the innovator's example must be good to whatever extent it operates, since *pro tanto* it tends to substitute a better rule for a worse. For experience seems to shew that an example of this kind is more likely to be potent negatively than positively; that here, as elsewhere in human affairs, it is easier to pull down than to build up; easier to weaken or destroy the restraining force that a moral rule, habitually and generally obeyed, has over men's minds, than to substitute for it a new restraining habit, not similarly sustained by tradition and custom. Hence the effect of an example intrinsically good may be on the whole bad, because its destructive operation proves to be more vigorous than its constructive. And again, such destructive effect must be considered not only in respect of the particular rule violated, but of all other rules. For just as the breaking of any positive law has an inevitable tendency to encourage lawlessness generally, so the violation of any generally recognized moral rule seems to give a certain aid to the forces that are always tending towards moral anarchy in any society.

Nor must we neglect the reaction which any breach with customary morality will have on the agent's own mind. For the regulative habits and sentiments which each man has received by inheritance or training constitute an important force impelling his will, in the main, to conduct such as his reason would dictate; a natural auxiliary, as it were, to Reason in its conflict with seductive passions and appetites; and it may be practically dangerous to impair the strength of these auxiliaries. On the other hand, it would seem that the habit of acting rationally is the best of all habits, and that it ought to be the aim of a reasonable being to bring all his impulses and sentiments into more and more perfect harmony with Reason. And indeed when a man has earnestly accepted any moral principle, those of his pre-existing regulative habits and sentiments that are not in harmony with this principle tend naturally to decay and disappear; and it would perhaps be scarcely worth while

to take them into account, except for the support that they derive from the sympathy of others.

But this last is a consideration of great importance. For the moral impulses of each individual commonly draw a large part of their effective force from the sympathy of other human beings. I do not merely mean that the pleasures and pains which each derives sympathetically from the moral likings and aversions of others are important as motives to felicitous conduct no less than as elements of the individual's happiness: I mean further that the direct sympathetic echo in each man of the judgments and sentiments of others concerning conduct sustains his own similar judgments and sentiments. Through this twofold operation of sympathy it becomes practically much easier for most men to conform to a moral rule established in the society to which they belong than to one made by themselves. And any act by which a man weakens the effect on himself of this general moral sympathy tends *pro tanto* to make the performance of duty more difficult for him. On the other hand, we have to take into account—besides the intrinsic gain of the particular change—the general advantage of offering to mankind a striking example of consistent Utilitarianism; since, in this case as in others, a man gives a stronger proof of genuine conviction by conduct in opposition to public opinion than he can by conformity. In order, however, that this effect may be produced, it is almost necessary that the non-conformity should not promote the innovator's personal convenience; for in that case it will almost certainly be attributed to egoistic motives, however plausible the Utilitarian deduction of its rightness may seem.

The exact force of these various considerations will differ indefinitely in different cases; and it does not seem profitable to attempt any general estimate of them: but on the whole, it would seem that the general arguments which we have noticed constitute an important rational check upon such Utilitarian innovations on Common Sense morality as are of the negative or destructive kind.

If now we consider such innovations as are merely positive and supplementary, and consist in adding a new rule to those already established by Common Sense; it will appear that there

is really no collision of methods, so far as the Utilitarian's own observance of the new rule is concerned. For, as every such rule is, *ex hypothesi*, believed by him to be conducive to the common good, he is merely giving a special and stricter interpretation to the general duty of Universal Benevolence, where Common Sense leaves it loose and indeterminate. Hence the restraining considerations above enumerated do not apply to this case. And whatever it is right for him to do himself, it is obviously right for him to approve and recommend to other persons in similar circumstances. But it is a different question whether he ought to seek to impose his new rule on others, by express condemnation of all who are not prepared to adopt it; as this involves not only the immediate evil of the annoyance given to others, but also the further danger of weakening the general good effect of his moral example, through the reaction provoked by this aggressive attitude. On this point his decision will largely depend on the prospect, as far as he can estimate it, that his innovation will meet with support and sympathy from others.

It should be observed, however, that a great part of the reform in popular morality, which a consistent Utilitarian will try to introduce, will probably lie not so much in establishing new rules (whether conflicting with the old or merely supplementary) as in enforcing old ones. For there is always a considerable part of morality in the condition of receiving formal respect and acceptance, while yet it is not really sustained by any effective force of public opinion: and the difference between the moralities of any two societies is often more strikingly exhibited in the different emphasis attached to various portions of the moral code in each, than in disagreement as to the rules which the code should include. In the case we are considering, it is chiefly conduct which shews a want of comprehensive sympathy or of public spirit, to which the Utilitarian will desire to attach a severer condemnation than is at present directed against it. There is much conduct of this sort, of which the immediate effect is to give obvious pleasure to individuals, while the far greater amount of harm that it more remotely and indirectly causes is but dimly recognized by Common Sense. Such conduct, therefore, even

when it is allowed to be wrong, is very mildly treated by common opinion; especially when it is prompted by some impulse not self-regarding. Still, in all such cases, we do not require the promulgation of any new moral doctrine, but merely a bracing and sharpening of the moral sentiments of society, to bring them into harmony with the greater comprehensiveness of view and the more impartial concern for human happiness which characterize the Utilitarian system.

§ 3. We have hitherto supposed that the innovator is endeavouring to introduce a new rule of conduct, not for himself only, but for others also, as more conducive to the general happiness than the rule recognized by Common Sense. It may perhaps be thought that this is not the issue most commonly raised between Utilitarianism and Common Sense: but rather whether exceptions should be allowed to rules which both sides accept as generally valid. For no one doubts that it is, *generally speaking*, conducive to the common happiness that men should be veracious, faithful to promises, obedient to law, disposed to satisfy the normal expectations of others, having their malevolent impulses and their sensual appetites under strict control: but it is thought that an exclusive regard to pleasurable and painful consequences would frequently admit exceptions to rules which Common Sense imposes as absolute. It should, however, be observed that the admission of an exception on general grounds is merely the establishment of a more complex and delicate rule, instead of one that is broader and simpler; for if it is conducive to the general good that such an exception be admitted in one case, it will be equally so in all similar cases. Suppose (*e.g.*) that a Utilitarian thinks it on general grounds right to answer falsely a question as to the manner in which he has voted at a political election where the voting is by secret ballot. His reasons will probably be that the Utilitarian prohibition of falsehood is based on (1) the harm done by misleading particular individuals, and (2) the tendency of false statements to diminish the mutual confidence that men ought to have in each other's assertions: and that in this exceptional case it is (1) expedient that the questioner should be misled; while (2), in so far as the falsehood tends to produce a general distrust of all assertions as to the manner in which a

man has voted, it only furthers the end for which voting has been made secret. It is evident, that if these reasons are valid for any person, they are valid for all persons; in fact, that they establish the expediency of a new general rule in respect of truth and falsehood, more complicated than the old one; a rule which the Utilitarian, as such, should desire to be universally obeyed.

There are, of course, some kinds of moral innovation which, from the nature of the case, are not likely to occur frequently; as where Utilitarian reasoning leads a man to take part in a political revolution, or to support a public measure in opposition to what Common Sense regards as Justice or Good Faith. Still, in such cases a rational Utilitarian will usually proceed on general principles, which he would desire all persons in similar circumstances to carry into effect.

We have, however, to consider another kind of exceptions, differing fundamentally from this, which Utilitarianism seems to admit; where the agent does not think it expedient that the rule on which he himself acts should be universally adopted, and yet maintains that his individual act is right, as producing a greater balance of pleasure over pain than any other conduct open to him would produce.

Now we cannot fairly argue that, because a large aggregate of acts would cause more harm than good, therefore any single act of the kind will produce this effect. It may even be a straining of language to say that it has a *tendency* to produce it: no one (*e.g.*) would say that because an army walking over a bridge would break it down, therefore the crossing of a single traveller has a tendency to destroy it. And just as a prudent physician in giving rules of diet recommends an occasional deviation from them, as more conducive to the health of the body than absolute regularity; so there may be rules of social behaviour of which the general observance is necessary to the well-being of the community, while yet a certain amount of non-observance is rather advantageous than otherwise.

Here, however, we seem brought into conflict with Kant's fundamental principle, that a right action must be one of which the agent could "will the maxim to be law universal¹." But,

¹ Cf. B. III. c. i. and c. xiii.

as was before¹ noticed in the particular case of veracity, we must admit an application of this principle, which importantly modifies its practical force: we must admit the case where the belief that the action in question will not be widely imitated is an essential qualification of the maxim which the Kantian principle is applied to test. For this principle,—at least so far as I have accepted it as self-evident—means no more than that an act, if right for any individual, must be right on general grounds and therefore for some *class* of persons; it therefore cannot prevent us from defining this class by the above-mentioned characteristic of believing that the act will remain an exceptional one. Of course if this belief turns out to be erroneous, serious harm may possibly result; but this is no more than may be said of many other Utilitarian deductions. Nor is it difficult to find instances of conduct which Common Sense holds to be legitimate solely on the ground that we have no fear of its being too widely imitated. Take, for example, the case of Celibacy. A universal refusal to propagate the human species would be the greatest of conceivable crimes from a Utilitarian point of view;—that is, according to the commonly accepted belief in the superiority of human happiness to that of other animals;—and hence the principle in question, applied without the qualification above given, would make it a crime in any one to choose celibacy as the state most conducive to his own happiness. But Common Sense (in the present age at least) regards such preference as within the limits of right conduct; because there is no fear that population will not be sufficiently kept up, as in fact the tendency to propagate is thought to exist rather in excess than otherwise.

In this case it is a non-moral impulse on the average strength of which we think we may reckon: but there does not appear to be any formal or universal reason why the same procedure should not be applied by Utilitarians to an actually existing moral sentiment. The result would be a discrepancy of a peculiar kind between Utilitarianism and Common Sense morality; as the very firmness with which the latter is established would be the Utilitarian ground for relieving the

individual of its obligations. We are supposed to see that general happiness will be enhanced (just as the excellence of a metrical composition is) by a slight admixture of irregularity along with a general observance of received rules; and hence to justify the irregular conduct of a few individuals, on the ground that the supply of regular conduct from other members of the community may reasonably be expected to be adequate.

It does not seem to me that this reasoning can be shewn to be necessarily unsound, as applied to human society as at present constituted: but the cases in which it could really be thought to be applicable, by any one sincerely desirous of promoting the general happiness, must certainly be rare. For it should be observed that it makes a fundamental difference whether the sentiment in mankind generally, on which we rely to sustain sufficiently a general rule while admitting exceptions thereto, is moral or non-moral; because a moral sentiment is inseparable from the conviction that the conduct to which it prompts is objectively right—*i.e.* right whether or not it is thought or felt to be so—for oneself and all similar persons in similar circumstances; it cannot therefore coexist with approval of the contrary conduct in any one case, unless this case is distinguished by some material difference other than the mere non-existence in the agent of the ordinary moral sentiment against his conduct. Thus, assuming that general unverity and general celibacy would both be evils of the worst kind, we may still all regard it as legitimate for men in general to remain celibate if they like, on account of the strength of the natural sentiments prompting to marriage, because the existence of these sentiments in ordinary human beings is not affected by the universal recognition of the legitimacy of celibacy: but we cannot similarly all regard it as legitimate for men to tell lies if they like, however strong the actually existing sentiment against lying may be, because as soon as this legitimacy is generally recognized the sentiment must be expected to decay and vanish. If therefore we were all enlightened Utilitarians, it would be impossible for any one to justify himself in making false statements while admitting it to be inexpedient for persons similarly conditioned to make them; as he would have no ground for believing that persons similarly conditioned

would act differently from himself. The case, no doubt, is different in society as actually constituted; it is conceivable that the practically effective morality in such a society, resting on a basis independent of utilitarian or any other reasonings, may not be materially affected by the particular act or expressed opinion of a particular individual: but the circumstances are, I conceive, very rare, in which a really conscientious person could feel so sure of this as to conclude that by approving a particular violation of a rule, of which the *general* (though not *universal*) observance is plainly expedient, he will not probably do harm on the whole. Especially as all the objections to innovation, noticed in the previous section, apply with increased force if the innovator does not even claim to be introducing a new and better general rule.

It appears to me, therefore, that the cases in which practical doubts are likely to arise, as to whether exceptions should be permitted from ordinary rules on Utilitarian principles, will mostly be those which I discussed in the first paragraph of this section: where the exceptions are not claimed for a few individuals, on the mere ground of their probable fewness, but either for persons generally under exceptional circumstances, or for a class of persons defined by exceptional qualities of intellect, temperament or character. In such cases the Utilitarian may have no doubt that in a community consisting generally of enlightened Utilitarians, these grounds for exceptional ethical treatment would be regarded as valid; still he may, as I have said, doubt whether the more refined and complicated rule which recognizes such exceptions is adapted for the community in which he is actually living; and whether the attempt to introduce it is not likely to do more harm by weakening current morality than good by improving its quality. Supposing such a doubt to arise, either in a case of this kind, or in one of the rare cases discussed in the preceding paragraph, it becomes necessary that the Utilitarian should consider carefully the extent to which his advice or example are likely to influence persons to whom they would be dangerous: and it is evident that the result of this consideration may depend largely on the degree of publicity which he gives to either advice or example. Thus, on Utilitarian principles, it may be right to do and

privately recommend, under certain circumstances, what it would not be right to advocate openly; it may be right to teach openly to one set of persons what it would be wrong to teach to others; it may be conceivably right to do, if it can be done with comparative secrecy, what it would be wrong to do in the face of the world; and even, if perfect secrecy can be reasonably expected, what it would be wrong to recommend by private advice or example. These conclusions are all of a paradoxical character¹: there is no doubt that the moral consciousness of a plain man broadly repudiates the general notion of an esoteric morality, differing from that popularly taught; and it would be commonly agreed that an action which would be bad if done openly is not rendered good by secrecy. We may observe however that there are strong utilitarian reasons for maintaining generally this latter common opinion; for it is obviously advantageous, generally speaking, that acts which it is expedient to repress by social disapprobation should become known, as otherwise the disapprobation cannot operate; so that it seems inexpedient to support by any moral encouragement the natural disposition of men in general to conceal their wrong doings; besides that the concealment would in most cases have importantly injurious effects on the agent's habits of veracity. Thus the Utilitarian conclusion, carefully stated, would seem to be this; that the opinion that secrecy may render an action right which would not otherwise be so should itself be kept comparatively secret; and similarly it seems expedient that the doctrine that esoteric morality is expedient should itself be kept esoteric. Or if this concealment be difficult to maintain, it may be desirable that Common Sense should repudiate the doctrines which it is expedient to confine to an enlightened few. And thus a Utilitarian may reasonably desire, on Utilitarian principles, that some of his conclusions should be rejected by mankind generally; or even that the vulgar should keep aloof from his system as a whole, in so far as the inevitable

¹ In particular cases, however, they seem to be admitted by Common Sense to a certain extent. For example, it would be commonly thought wrong to express in public speeches disturbing religious or political opinions which may be legitimately published in books.

indefiniteness and complexity of its calculations render it likely to lead to bad results in their hands.

Of course, as I have said, in an ideal community of enlightened Utilitarians this swarm of perplexities and paradoxes would vanish; as in such a society no one can have any ground for believing that other persons will act on moral principles different from those which he adopts. And any enlightened Utilitarian must of course desire this consummation; as all conflict of moral opinion must *pro tanto* be regarded as an evil, as tending to impair the force of morality generally in its resistance to seductive impulses. Still such conflict may be a necessary evil in the actual condition of civilized communities, in which there are so many different degrees of intellectual and moral development.

We have thus been led to the discussion of the question which we reserved in the last section; viz. how Utilitarianism should deal with the fact of divergent moral opinions held simultaneously by different members of the same society. For it has become plain that though two different kinds of conduct cannot both be right under the same circumstances, two contradictory opinions as to the rightness of conduct may possibly both be expedient; it may conduce most to the general happiness that *A* should do a certain act, and at the same time that *B*, *C*, *D* should blame it. The Utilitarian of course cannot really join in the disapproval, but he may think it expedient to leave it unshaken; and at the same time may think it right, if placed in the supposed circumstances, to do the act that is generally disapproved. And so generally it may be best on the whole that there should be conflicting codes of morality in a given society at a certain stage of its development. And, as I have already hinted, the same general reasoning, from the probable origin of the moral sense and its flexible adjustment to the varying conditions of human life, which furnished a presumption that Common-Sense morality is roughly coincident with the Utilitarian code proper for men as now constituted, may be applied in favour of these divergent codes also: it may be said that these, too, form part of the complex adjustment of man to his circumstances, and that they are needed to supplement and qualify the morality of Common Sense.

However paradoxical this doctrine may appear, we can find cases where it seems to be implicitly accepted by Common Sense; or at least where it is required to make Common Sense consistent with itself. Let us consider, for example, the common moral judgments concerning rebellions. It is commonly thought, on the one hand, that these abrupt breaches of order are sometimes morally necessary; and, on the other hand, that they ought always to be vigorously resisted, and in case of failure punished by extreme penalties inflicted at least on the ring-leaders; for otherwise they would be attempted under circumstances where there was no sufficient justification for them: but it seems evident that, in the actual condition of men's moral sentiments, this vigorous repression requires the support of a strong body of opinion condemning the rebels as wrong, and not merely as mistaken in their calculations of the chances of success. For similar reasons, it may possibly be expedient on the whole that certain special relaxations of certain moral rules should continue to exist in certain professions and sections of society, while at the same time they continue to be disapproved by the rest of the society. The evils, however, which must spring from this permanent conflict of opinion are so grave, that an enlightened Utilitarian will probably in most cases attempt to remove it; by either openly maintaining the need of a relaxation of the ordinary moral rule under the special circumstances in question; or, on the other hand, endeavouring to get the ordinary rule recognized and enforced by all conscientious persons in that section of society where its breach has become habitual. And of these two courses it seems likely that he will in most cases adopt the latter; since the rule is most commonly found on examination to have been relaxed rather for the convenience of individuals, than in the interest of the community at large.

§ 4. Finally, let us consider the general relation of Utilitarianism to that part of common morality which extends beyond the range of strict duty; that is, to the Ideal of character and conduct which in any community at any given time is commonly admired and praised as the sum of Excellences or Perfections. To begin, it must be allowed that this distinction between Excellence and Strict Duty does not seem properly

admissible in Utilitarianism—except so far as some excellences are only partially and indirectly within the control of the will, and we require to distinguish the realization of these in conduct from the performance of Duty proper, which is always something that *can* be done at any moment. For a Utilitarian must hold that it is always wrong for a man knowingly to do anything other than what he believes to be most conducive to Universal Happiness. Still, it seems practically expedient,—and therefore indirectly reasonable on Utilitarian principles—to retain, in judging even the strictly voluntary conduct of others, the distinction between a part that is praiseworthy and admirable and a part that is merely right: because it is natural to us to compare any individual's character or conduct, not with our highest ideal—Utilitarian or otherwise—but with a certain average standard and to admire what rises above the standard; and it seems ultimately conducive to the general happiness that such natural sentiments of admiration should be encouraged and developed. For human nature seems to require the double stimulus of praise and blame from others, in order to the best performance of duty that it can at present attain; so that the 'social sanction' would be less effective if it became purely penal. Indeed, since the pains of remorse and disapprobation are in themselves to be avoided, it is plain that the Utilitarian construction of a Jural morality is essentially self-limiting; that is, it prescribes its own avoidance of any department of conduct in which the addition that can be made to happiness through the enforcement of rules sustained by social penalties appears doubtful or inconsiderable. In such departments, however, the æsthetic phase of morality may still reasonably find a place; we may properly admire and praise where it would be inexpedient to judge and condemn. We may conclude, then, that it is reasonable for a Utilitarian to praise any conduct more felicitous in its tendency than what an average man would do under the given circumstances:—being aware of course that the limit down to which praiseworthiness extends must be relative to the particular state of moral progress reached by mankind generally in his age and country; and that it is desirable to make continual efforts to elevate this standard. Similarly, the Utilitarian will praise the Dispositions or permanent

qualities of character of which felicific conduct is conceived to be the result, and the Motives that are conceived to prompt to it when it would be a clear gain to the general happiness that these should become more frequent: and, as we have seen¹, he may without inconsistency admire the Disposition or Motive if it is of a kind which it is generally desirable to encourage, even while he disapproves of the conduct to which it has led in any particular case.

Passing now to compare the contents of the Utilitarian Ideal of character with the virtues and other excellences recognized by Common Sense, we may observe, first, that general coincidence between the two on which Hume and others have insisted. No quality has ever been praised as excellent by mankind generally which cannot be shewn to have some marked felicific effect, and to be within proper limits obviously conducive to the general happiness. Still, it does not follow that such qualities are always fostered and encouraged by society in the proportion which a Utilitarian would desire: in fact, it is a common observation to make, in contemplating the morality of societies other than our own, that some useful qualities are unduly neglected, while others are over-prized and even admired when they exist in such excess as to become, on the whole, infelicitic. The consistent Utilitarian may therefore find it necessary to rectify the prevalent moral ideal in important particulars. And here it scarcely seems that he will find any such Utilitarian restrictions on innovation, as appeared to exist in the case of commonly received rules of duty. For the Common-Sense notions of the different excellences of conduct (considered as extending beyond the range of strict duty) are generally so vague as to offer at least no definite resistance to a Utilitarian interpretation of their scope: by teaching and acting upon such an interpretation a man is in no danger of being brought into infelicitic discord with Common Sense: especially since the ideal of moral excellence seems to vary within the limits of the same community to a much greater extent than the code of strict duty. For example, a man who in an age when excessive asceticism is praised, sets an example of enjoying harmless bodily pleasures, or who in circles where useless daring is admired, prefers

¹ Cf. ch. iii. § 2 of this Book.

to exhibit and commend caution and discretion, at the worst misses some praise that he might otherwise have earned, and is thought a little dull or unaspiring: he does not come into any patent conflict with common opinion. Perhaps we may say generally that an enlightened Utilitarian is likely to lay less stress on the cultivation of those negative virtues, tendencies to restrict and refrain, which are prominent in the Common-Sense ideal of character; and to set more value in comparison on those qualities of mind which are the direct source of positive pleasure to the agent or to others—some of which Common Sense scarcely recognizes as excellences: still, he will not carry this innovation to such a pitch as to incur general condemnation. For no enlightened Utilitarian can ignore the fundamental importance of the restrictive and repressive virtues, or think that they are sufficiently developed in ordinary men at the present time, so that they may properly be excluded from moral admiration; though he may hold that they have been too prominent, to the neglect of other valuable qualities, in the common conception of moral Perfection. Nay, we may even venture to say that, under most circumstances, a man who earnestly and successfully endeavours to realize the Utilitarian Ideal, however he may deviate from the commonly-received type of a perfect character, is likely to win sufficient recognition and praise from Common Sense. For, whether it be true or not that the whole of morality has sprung from the root of sympathy, it is certain that self-love and sympathy combined are sufficiently strong in average men to dispose them to grateful admiration of any exceptional efforts to promote the common good, even though these efforts may take a somewhat novel form. To any exhibition of more extended sympathy or more fervent public spirit than is ordinarily shewn, and any attempt to develope these qualities in others, Common Sense is rarely unresponsive; provided, of course, that these impulses are accompanied with adequate knowledge of actual circumstances and insight into the relation of means to ends, and that they do not run counter to any recognized rules of duty¹. And it seems to be principally in this direction that the recent spread

¹ We have seen that a Utilitarian may sometimes have to override these rules; but then the case falls under the head discussed in the previous section.

of Utilitarianism has positively modified the ideal of our society, and is likely to modify it further in the future. Hence the stress which Utilitarians are apt to lay on social and political activity of all kinds, and the tendency which Utilitarian ethics have always shewn to pass over into politics. For one who values conduct in proportion to its felicific consequences, will naturally set a higher estimate on effective beneficence in public affairs than on the purest manifestation of virtue in the details of private life: while on the other hand an Intuitionist (though no doubt vaguely recognizing that a man ought to do all the good he can in public affairs) still commonly holds that virtue may be as fully and as admirably exhibited on a small as on a large scale. A sincere Utilitarian, therefore, is likely to be an eager politician: but on what principles his political action ought to be determined, it scarcely lies within the scope of this treatise to investigate.

CONCLUDING CHAPTER.

THE MUTUAL RELATIONS OF THE THREE METHODS.

§ 1. IN the greater part of the treatise of which the final chapter has now been reached, we have been employed in examining three methods of determining right conduct, which are for the most part found more or less vaguely combined in the practical reasonings of ordinary men, but which it has been my aim to develop as separately as possible. A complete synthesis of these different methods is not attempted in the present work: at the same time it would hardly be satisfactory to conclude the analysis of them without some discussion of their mutual relations. Indeed we have already found it expedient to do this to a considerable extent, in the course of our examination of the separate methods. Thus in the present and preceding books we have directly or indirectly gone through a pretty full examination of the mutual relations of the Intuitionist and Utilitarian methods. We have found that the common antithesis between Intuitionists and Utilitarians must be entirely discarded: since such abstract moral principles as we can admit to be really self-evident are not only not incompatible with a Utilitarian system, but even seem required to furnish a rational basis for such a system. Thus we have seen that the essence of Justice or Equity (in so far as it is clear and certain), is that different individuals are not to be treated differently, except on grounds of universal application; and that such grounds, again, are supplied by the principle of Universal Benevolence, that sets before each man the happiness of all others as an object of pursuit no less worthy than his own; while other time-honoured virtues seem to be fitly explained as

special manifestations of impartial benevolence under various circumstances of human life, or else as habits and dispositions indispensable to the maintenance of prudent or beneficent behaviour under the seductive force of various non-rational impulses. And although there are other rules which our common moral sense when first interrogated seems to enunciate as absolutely binding; it has appeared that careful and systematic reflection on this very Common Sense, as expressed in the habitual moral judgments of ordinary men, results in exhibiting the real subordination of these rules to the fundamental principles above given. Then, further, this method of systematising particular virtues and duties receives very strong support from a comparative study of the history of morality; as the variations in the moral codes of different societies at different stages correspond, in a great measure, to differences in the actual or believed tendencies of certain kinds of conduct to promote the general happiness of different portions of the human race: while, again, the most probable conjectures as to the pre-historic condition and original derivation of the moral faculty seem to be entirely in harmony with this view. No doubt, even if this synthesis of methods be completely accepted, there will remain some discrepancy in details between our particular moral sentiments and unreasoned judgments on the one hand, and the apparent results of special utilitarian calculations on the other; and we may often have some practical difficulty in balancing the latter against the more general utilitarian reasons for obeying the former: but there seems to be no longer any theoretical perplexity as to the principles for determining social duty.

It remains for us to consider the relation of the two species of Hedonism which we have distinguished as Universalistic and Egoistic. In ch. ii. of this book we have discussed the rational process (called by a stretch of language 'proof') by which one who holds it reasonable to aim at his own greatest happiness may be determined to take Universal Happiness instead, as his ultimate standard of right conduct. We have seen, however, that the application of this process requires that the Egoist should affirm, implicitly or explicitly, that his own greatest happiness is not merely the rational ultimate end for himself,

but a part of Universal Good: and he may avoid the proof of Utilitarianism by declining to affirm this. It would be contrary to Common Sense to deny that the distinction between any one individual and any other is real and fundamental, and that consequently "I" am concerned with the quality of my existence as an individual in a sense, fundamentally important, in which I am not concerned with the quality of the existence of other individuals: and this being so, I do not see how it can be proved that this distinction is not to be taken as fundamental in determining the ultimate end of rational action for an individual. And it may be observed that most Utilitarians, however anxious they have been to convince men of the reasonableness of aiming at happiness generally, have not commonly sought to attain this result by any logical transition from the Egoistic to the Universalistic principle. They have relied almost entirely on the Sanctions of Utilitarian rules; that is, on the pleasures gained or pains avoided by the individual conforming to them. Indeed, if an Egoist remains impervious to what we have called Proof, the only way of rationally inducing him to aim at the happiness of all, is to shew him that his own greatest happiness can be best attained by so doing. And further, even if a man admits the self-evidence of the principle of Rational Benevolence, he may still hold that his own happiness is an end which it is irrational for him to sacrifice to any other; and that therefore a harmony between the maxim of Prudence and the maxim of Rational Benevolence must be somehow demonstrated, if morality is to be made completely rational. This latter view, indeed (as I have before said), appears to me, on the whole, the view of Common Sense: and it is that which I myself hold. It thus becomes needful to examine how far and in what way the required demonstration can be effected.

§ 2. Now, in so far as Utilitarian morality coincides with that of Common Sense—as we have seen that it does in the main—this investigation has been partly performed in ch. v. of B. II. It there appeared that while in any tolerable state of society the performance of duties towards others and the exercise of social virtues seem *generally* likely to coincide with the attainment of the greatest possible happiness in the long run

for the virtuous agent, still the *universality* and *completeness* of this coincidence are at least incapable of empirical proof: and that, indeed, the more carefully we analyse and estimate the different sanctions—Legal, Social and Conscientious—considered as operating under the actual conditions of human life, the more difficult it seems to believe that they can be always adequate to produce this coincidence. The natural effect of this argument upon a convinced Utilitarian is merely to make him anxious to alter the actual conditions of human life: and it would certainly be a most valuable contribution to the actual happiness of mankind, if we could so improve the adjustment of the machine of Law in any society, and so stimulate and direct the common awards of praise and blame, and so develop and train the moral sense of the members of the community, as to render it clearly prudent for every individual to promote as much as possible the general good. However, we are not now considering what a consistent Utilitarian will try to effect for the future, but what a consistent Egoist is to do in the present. And it must be admitted that, as things are, whatever difference exists between Utilitarian morality and that of Common Sense is of such a kind as to render the coincidence with Egoism still more improbable in the case of the former. For we have seen that Utilitarianism is more rigid than Common Sense in exacting the sacrifice of the agent's private interests where they are incompatible with the greatest happiness of the greatest number: and of course in so far as the Utilitarian's principles bring him into conflict with any of the commonly accepted rules of morality, the whole force of the Social Sanction operates to deter him from what he conceives to be his duty.

§ 3. There are however writers of the Utilitarian school¹

¹ See J. S. Mill's treatise on Utilitarianism (ch. iii. *passim*): where however the argument is not easy to follow, from a confusion between three different objects of inquiry: (1) the actual effect of sympathy in inducing conformity to the rules of Utilitarian ethics, (2) the effect in this direction which it is likely to have in the future, (3) the value of sympathetic pleasures and pains as estimated by an enlightened Egoist. The first and third of these questions Mill did not clearly separate, owing to his psychological doctrine that each one's own pleasure is the sole object of his desires. But if my refutation of this doctrine (Bk. I. c. iv. § 3) is valid, we have to distinguish two ways in which sympathy

who seem to maintain or imply, that by due contemplation of the paramount importance of Sympathy as an element of human happiness we shall be led to see the coincidence of the good of each with the good of all. In opposing this view, I am as far as possible from any wish to depreciate the value of sympathy as a source of happiness even to human beings as at present constituted. Indeed I am of opinion that its pleasures and pains really constitute a great part of that internal reward of social virtue, and punishment of social misconduct, which in B. II. c. v. I roughly set down as due to the moral sentiments. For, in fact, though I can to some extent distinguish sympathetic from strictly moral feelings in introspective analysis of my own consciousness, I cannot say precisely in what proportion these two elements are combined. For instance: I seem able to distinguish the "sense of the ignobility of Egoism" of which I have before spoken—which, in my view, is the normal emotional concomitant or expression of the moral intuition that the Good of the whole is reasonably to be preferred to the Good of a part—from the jar of sympathetic discomfort which attends the conscious choice of my own pleasure at the expense of pain or loss to others; but I find it impossible to determine what force the former sentiment would have if actually separated from the latter, and I am inclined to think that the two kinds of feeling are very variously combined in different individuals. Perhaps, indeed, we may trace a general law of variation in the relative proportion of these two elements as exhibited in the development of the moral consciousness both in the race and in individuals; for it seems that at a certain stage of this development the mind is more susceptible to emotions connected with abstract moral ideas and rules presented as absolute; while after emerging from this stage and before entering it the feel-

operates: it generates sympathetic pleasures and pains, which have to be taken into account in the calculations of Egoistic Hedonism: but it also may cause impulses to altruistic action, of which the force is quite out of proportion to the sympathetic pleasure (or relief from pain) which such action seems likely to secure to the agent. So that even if the average man ever should reach such a pitch of sympathetic development, as never to feel prompted to sacrifice the general good to his own, still this will not prove that it is egoistically reasonable for him to behave in this way.

ings that belong to personal relations are stronger¹. Certainly in a Utilitarian's mind sympathy tends to become a prominent element of all instinctive moral feelings that refer to social conduct; as in his view the rational basis of the moral impulse must ultimately lie in some pleasure won or pain saved for himself or for others; so that he never has to sacrifice himself to an impersonal Law, but always for some being or beings with whom he has at least some degree of fellow-feeling.

But besides admitting the actual importance of sympathetic pleasures to the majority of mankind, I should go further and maintain that, on empirical grounds alone, enlightened self-interest would direct most men to foster and develop their sympathetic susceptibilities to a greater extent than is now commonly attained. The effectiveness of Butler's famous argument against the vulgar antithesis between Self-love and Benevolence is undeniable: and it seems scarcely extravagant to say that, amid all the profuse waste of the means of happiness which men commit, there is no imprudence more flagrant than that of Selfishness in the ordinary sense of the term,—that excessive concentration of attention on the individual's own happiness which renders it impossible for him to feel any strong interest in the pleasures and pains of others. The perpetual prominence of self that hence results tends to deprive all enjoyments of their keenness and zest, and produce rapid satiety and *ennui*: the selfish man misses the sense of elevation and enlargement given by wide interests; he misses the more secure and serene satisfaction that attends continually on activities directed towards ends more stable in prospect than an individual's happiness can be; he misses the peculiar rich sweetness, depending upon a sort of complex reverberation of sympathy, which is always found in services rendered to those whom we love and who are grateful. He is made to feel in a thousand various ways, according to the degree of refinement which his nature has attained, the discord between the rhythms of his own life and of that larger life of which his own is but an insignificant fraction.

¹ I do not mean to imply that the process of change is merely circular. In the earlier period sympathy is narrower, simpler, and more presentative; in the later it is more extensive, complex, and representative.

But allowing¹ all this, it yet seems to me as certain as any conclusion arrived at by hedonistic comparison can be, that the utmost development of sympathy, intensive and extensive, which is now possible to any but a very few exceptional persons, would not cause a perfect coincidence between Utilitarian duty and self-interest. Here it seems to me that what was said in B. II. ch. v. § 4, to shew the insufficiency of the Conscientious Sanction, applies equally, *mutatis mutandis*, to Sympathy. Suppose a man finds that a regard for the general good—Utilitarian Duty—demands from him a sacrifice, or extreme risk, of life. There are perhaps one or two human beings so dear to him that the remainder of a life saved by sacrificing their happiness to his own would be worthless to him from an egoistic point of view. But it is doubtful whether many men, “sitting down in a cool hour” to make the estimate, would affirm even this: and of course that particular portion of the general happiness, for which one is called upon to sacrifice one’s own, may easily be the happiness of persons not especially dear to one. But again, from this normal limitation of our keenest and strongest sympathy to a very small circle of human beings, it results that the very development of sympathy may operate to increase the weight thrown into the scale against Utilitarian duty. There are very few persons, however strongly and widely sympathetic, who are so constituted as to feel for the pleasures and pains of mankind generally a degree of sympathy at all commensurate with their concern for wife or children, or lover, or intimate friend: and if any training of the affections is at present possible which would materially alter this proportion in the general distribution of our sympathy, it scarcely seems that such a training is to be recommended as on the whole felicitic². And thus when Utilitarian Duty calls on us to sacrifice not only our own pleasures but the happiness of those we

¹ I do not however think that we are justified in stating as *universally* true what has been admitted in the preceding paragraph. Some few thoroughly selfish persons appear at least to be happier than most of the unselfish; and there are other exceptional natures whose chief happiness seems to be derived from activity, disinterested indeed, but directed towards other ends than human happiness.

² See Chap. iii, § 3, p. 433.

love to the general good, the very sanction on which Utilitarianism most relies must act powerfully in opposition to its precepts.

But even apart from these exceptional cases—which are yet sufficient to decide the abstract question—it seems that the course of conduct by which a man would most fully reap the rewards of sympathy (so far as they are empirically ascertainable) will often be very different from that to which a sincere desire to promote the general happiness would direct him. For the relief of distress and calamity is an important part of Utilitarian duty: but as the state of the person relieved is on the whole painful, it would appear that sympathy under these circumstances must be a source of pain rather than pleasure, in proportion to its intensity. It is probably true, as a general rule, that in the relief of distress other elements of the complex pleasure of benevolence decidedly outweigh this sympathetic pain:—for the effusion of pity is itself pleasurable, and we commonly feel more keenly that amelioration of the sufferer's state which is due to our exertions than we do his pain otherwise caused, and there is further the pleasure that we derive from his gratitude, and the pleasure that is the normal reflex of activity directed under a strong impulse towards a permanently valued end. Still, when the distress is bitter and continued, and such as we can only partially mitigate by all our efforts, the philanthropist's sympathetic discomfort must necessarily be considerable; and the work of combating misery, though not devoid of elevated happiness, will be much less happy on the whole than many other forms of activity; while yet it may be to just this work that Duty seems to summon us. Or again, a man may find that he can best promote the general happiness by working in comparative solitude for ends that he never hopes to see realized, or by working chiefly among and for persons for whom he cannot feel much affection, or by doing what must alienate or grieve those whom he loves best, or must make it necessary for him to dispense with the most intimate of human ties. In short, there seem to be numberless ways in which the dictates of that Rational Benevolence, which as a Utilitarian he is bound absolutely to obey, may conflict with that

indulgence of kind affections which Shaftesbury and his followers so persuasively exhibit as its own reward.

§ 4. It seems then that we must conclude, from the arguments given in B. II. ch. v., supplemented by the discussion in the preceding section, that the inseparable connexion between Utilitarian Duty and the greatest happiness of the individual who conforms to it cannot be satisfactorily demonstrated on empirical grounds. Hence another section of the Utilitarian school has preferred to throw the weight of Duty on the Religious Sanction: and this procedure has been partly adopted by some of those who have chiefly dwelt on sympathy as a motive. From this point of view the Utilitarian Code is conceived as the Law of God, who is to be regarded as having commanded men to promote the general happiness, and as having announced an intention of rewarding those who obey his commands and punishing the disobedient. It is clear that if we feel convinced that an Omnipotent Being has, in whatever way, signified such commands and announcements, a rational egoist can want no further inducement to frame his life on Utilitarian principles. It only remains to consider how this conviction is attained. This is commonly thought to be either by supernatural Revelation, or by the natural exercise of Reason, or in both ways. As regards the former it is to be observed that—with a few exceptions—the moralists who hold that God has disclosed his law either to special individuals in past ages who have left a written record of what was revealed to them, or to a permanent succession of persons appointed in a particular manner, or to religious persons generally in some supernatural way, do not consider that it is the Utilitarian Code that has thus been revealed, but rather the rules of Common-Sense morality with some special modifications and additions. Still, as Mill has urged, in so far as Utilitarianism is more rigorous than Common Sense in exacting the sacrifice of the individual's happiness to that of mankind generally, it is strictly in accordance with the most characteristic teaching of Christianity. It seems, however, unnecessary to discuss the precise relation of different Revelational Codes to Utilitarianism, as it would be going beyond our province to investigate

the grounds on which a Divine origin has been attributed to them.

In so far, however, as a knowledge of God's law is believed to be attainable by the Reason, Ethics and Theology seem to be so closely connected that we cannot sharply separate their provinces. For, as we saw¹, it has been widely maintained, that the relation of moral rules to a Divine Lawgiver is implicitly cognized in the act of thought by which we discern these rules to be binding. And no doubt the terms (such as 'moral obligation'), which we commonly use in speaking of these rules, are naturally suggestive of Legal Sanctions and so of a Sovereign by whom these are announced and enforced. Indeed many thinkers since Locke have refused to admit any other meaning in the terms Right, Duty, &c., except that of a rule imposed by a lawgiver. This view however seems opposed to Common Sense; as may be, perhaps, most easily shewn² by pointing out that the Divine Lawgiver is himself conceived as a Moral Agent; *i.e.* as prescribing what is right, and designing what is good. It is clear that in this conception at least the notions 'right' and 'good' are used absolutely, without any reference to a superior lawgiver; and that they are here used in a sense not essentially different from that which they ordinarily bear seems to be affirmed by the *consensus* of religious persons. Still, though Common Sense does not regard moral rules as being *merely* the mandates of an Omnipotent Being who will reward and punish men according as they obey or violate them; it certainly holds that this is a true though partial view of them, and perhaps that it may be intuitively apprehended. If then reflection leads us to conclude that the particular moral principles of Common Sense are to be systematized as subordinate to that preeminently certain and irrefragable intuition which stands as the first principle of Utilitarianism; then, of course, it will be the Utilitarian Code to which we shall believe the Divine Sanctions to be attached.

Or, again, we may argue thus. If—as all theologians agree—we are to conceive God as acting for some end, we must conceive that end to be Universal Good, and, if Utilitarians are right, Universal Happiness: and we cannot suppose that in a

¹ See B. III. ch. i. § 2; also B. III. ch. ii. § 1.

² Cf. B. II. ch. iii. § 2.

world morally governed it can be prudent for any man to act in conscious opposition to what we believe to be the Divine Design. Hence if in any case after calculating the consequences of two alternatives of conduct we choose that which seems likely to be less conducive to Happiness generally, we shall be acting in a manner for which we cannot but expect to suffer.

To this it has been objected, that observation of the actual world shews us that the happiness of sentient beings is so imperfectly attained in it, and with so large an intermixture of pain and misery, that we cannot really conceive Universal Happiness to be God's end, unless we admit that he is not Omnipotent. And no doubt the assertion that God is omnipotent will require to be understood with some limitation; but perhaps with no greater limitation than has always been implicitly admitted by thoughtful theologians. For these seem always to have allowed that some things are impossible to God: as, for example, to change the past. And perhaps if our knowledge of the Universe were complete, we might discern the *quantum* of happiness ultimately attained in it to be as great as could be attained without the accomplishment of what we should then see to be just as inconceivable and absurd as changing the past. This, however, is a view which it belongs rather to the theologian to develop. I should rather urge that there does not seem to be any other of the ordinary interpretations of Good according to which it would appear to be more completely realized in the actual universe. For the wonderful perfections of work that we admire in the physical world are yet everywhere mingled with imperfection, and subject to destruction and decay: and similarly in the world of human conduct Virtue is at least as much balanced by Vice as Happiness is by Misery¹. So that, if the ethical reasoning

¹ It may perhaps be said that this comparison has no force for Libertarians, who consider the essence of Virtue to lie in free choice. But to say that *any* free choice is virtuous would be a paradox from which most Libertarians—admitting that Evil may be freely chosen no less than Good—would recoil. It must therefore be Free choice of good that is conceived to realise the divine end: and if so, the arguments for the utilitarian interpretation of Good—thus freely chosen—would still be applicable *mutatis mutandis*: and if so, the argu-

that led us to interpret Ultimate Good as Happiness is sound, there seems no argument from Natural Theology to set against it.

§ 5. If, then, we may assume the existence of such a Being, as God, by the *consensus* of theologians, is conceived to be, it seems that Utilitarians may legitimately infer the existence of Divine sanctions to the code of social duty as constructed on a Utilitarian basis; and such sanctions would, of course, suffice to make it always every one's interest to promote universal happiness to the best of his knowledge. It is, however, desirable, before we conclude, to examine carefully the validity of this assumption, in so far as it is supported on ethical grounds alone. For by the result of such an examination will be determined, as we now see, the very important question whether ethical science can be constructed on an independent basis; or whether it is forced to borrow a fundamental and indispensable premiss from Theology or some similar source¹. In order fairly to perform this examination, let us reflect upon the clearest and most certain of our moral intuitions. I find that I undoubtedly seem to perceive, as clearly and certainly as I see any axiom in Arithmetic or Geometry, that it is 'right' and 'reasonable' for me to treat others as I should think that I myself ought to be treated under similar conditions, and to do what I believe to be ultimately conducive to universal Good or Happiness. But I cannot find inseparably connected with this conviction, and similarly attainable by mere reflective intuition, any cognition that there actually is a Supreme Being who will adequately² reward me for obeying these rules of duty, or

ments for regarding rules of utilitarian duty as divinely sanctioned would be similarly applicable.

¹ It is not necessary, if we are simply considering Ethics as a possible independent science, to throw the fundamental premiss of which we are now examining the validity into a Theistic form. Nor does it seem always to have taken that form in the support which Positive Religion has given to Morality. In the Buddhist creed this notion of the rewards inseparably attaching to right conduct seems to have been developed in a far more elaborate and systematic manner than it has in any phase of Christianity. But, as conceived by enlightened Buddhists, these rewards are not distributed by the volition of a Supreme Person, but by the natural operation of an impersonal Law.

² It may be well to remind the reader that by 'adequate' is here meant 'sufficient to make it the agent's interest to promote universal good;' not necessarily 'proportional to Desert.'

punish me for violating them¹. Or,—omitting the strictly theological element of the proposition—I may say that I do not find in my moral consciousness any intuition, claiming to be clear and certain, that the performance of duty will be adequately rewarded and its violation punished. I feel indeed a desire, apparently inseparable from the moral sentiments, that this result may be realised not only in my own case but universally; but the mere existence of the desire would not go far to establish the probability of its fulfilment, considering the large proportion of human desires that experience shews to be doomed to disappointment. I also judge that in a certain sense this result *ought* to be realized: in this judgment, however, ‘ought’ is not used in a strictly ethical meaning; it only expresses the vital need that our Practical Reason feels of proving or postulating this connexion of Virtue and self-interest, if it is to be made consistent with itself. For the negation of the connexion must force us to admit an ultimate and fundamental contradiction in our apparent intuitions of what is Reasonable in conduct; and from this admission it would seem to follow that the apparently intuitive operation of the Practical Reason, manifested in these contradictory judgments, is after all illusory.

I do not mean that if we gave up the hope of attaining a practical solution of this fundamental contradiction, through any legitimately obtained conclusion or postulate as to the moral order of the world, it would become reasonable for us to abandon morality altogether: but it would seem necessary to abandon the idea of rationalising it completely. We should doubtless still, not only from self-interest, but also through sympathy and sentiments protective of social wellbeing, imparted by education and sustained by communication with other men, feel a desire for the general observance of rules conducive to general happiness; and practical reason would

¹ I cannot fall back on the resource of thinking myself under a moral necessity to regard all my duties *as if they were* commandments of God, although not entitled to hold speculatively that any such Supreme Being really exists. I am so far from feeling bound to believe for purposes of practice what I see no ground for holding as a speculative truth, that I cannot even conceive the state of mind which these words seem to describe, except as a momentary half-wilful irrationality, committed in a violent access of philosophic despair.

still impel us decisively to the performance of duty in the more ordinary cases in which what is recognized as duty is in harmony with self-interest properly understood. But in the rarer cases of a recognized conflict between self-interest and duty, practical reason, being divided against itself, would cease to be a motive on either side; the conflict would have to be decided by the comparative preponderance of one or other of two groups of non-rational impulses.

If then the reconciliation of duty and self-interest is to be regarded as a hypothesis logically necessary to avoid a fundamental contradiction in one chief department of our thought, it remains to ask how far this necessity constitutes a sufficient reason for accepting this hypothesis. This, however, is a profoundly difficult and controverted question, the discussion of which belongs rather to a treatise on General Philosophy than to a work on the Methods of Ethics: as it could not be satisfactorily answered, without a general examination of the criteria of true and false beliefs. Those who hold that the edifice of physical science is really constructed of conclusions logically inferred from self-evident premises, may reasonably demand that any practical judgments claiming philosophic certainty should be based on an equally firm foundation. If on the other hand we find that in our supposed knowledge of the world of nature propositions are commonly taken to be universally true, which yet seem to rest on no other grounds than that we have a strong disposition to accept them, and that they are indispensable to the systematic coherence of our beliefs,—it will be more difficult to reject a similarly supported assumption in ethics, without opening the door to universal scepticism.

THE END.

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